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*Answers to Three Questions.\**

BY DR. W. A. P. MARTIN,

*President of the Imperial Tungwen College, Peking.*

*I. What is Filial Piety?*

TO the question "What is Filial Piety?" Confucius replied: "If for three years you make no change in your father's way you may be considered filial."† This definition is a satire on the spirit of the time,—“if you can refrain from changing the institutions of your father until the period of mourning is ended you are better than your neighbours.” Confucius lived in an age when old traditions were being abandoned, when the bonds of social order were relaxed, and he felt that he could save society in no other way than by imposing a check on the spirit of change. In Filial Piety he found the needed prophylactic. That he should have hit on that expedient is somewhat remarkable, as he never knew the care of a father, and when grown to manhood was unacquainted with the place of his father's burial.

His mother, however, must have cherished in him the tender sentiment, and to her and to the anarchy of the times was due the choice of the principle which he laid at the root of his political and moral system. In Buddhism there is no place for Filial Piety, but the dread of change is a sentiment common to both systems. To the Buddhist change is hell, and exemption from it heaven. To the Confucianist change is vice, and conservatism the first of virtues. Confucius was a reformer but not an innovator. Nothing can exceed the symmetry of the system which he builds on this cardinal virtue. Extending from parents to remoter ancestors it

\* Reprints from Journal of China Branch of Royal Asiatic Society, selected by Dr. Martin.

† 三年無改於父之道可謂孝矣.

binds the present to the past, and ramifying in every direction it brings the whole of human conduct within the sphere of its sway. So well did he and his disciples recommend it that every dynasty has adopted it as the best guarantee for social and political stability.

While Rome had in her legendary history *one* Pius Æneas, and among her emperors *one* Antoninus Pius, in China the emperors are nearly all *pious*, at least in their posthumous titles, and the present dynasty professes to govern by Filial Piety, *i-hsiao chih t'ien-hsia* (以孝治天下).

Like all that is best in religion and morals Filial Piety easily degenerates into cant and hypocrisy. If it offers a barrier to revolution it also opposes changes for the better. It is easy to ridicule the absurdity of the examples by which it is taught and to expose the extravagance of some of its manifestations, yet I cannot resist the conviction that Christian nations have much to learn from the manner in which the Chinese observe the "first commandment with promise."

Sir C. Alabaster says on this subject: "The best summary left of the present teaching on the subject of Filial Piety is that given in what is generally spoken of as the Sacred Edict, where it is laid down that the possessor of this virtue will be careful as to his personal conduct, loyal to his lord, devoted to his country, trusty towards his friends, and brave when called to buckle on his armour. And if that teaching be accepted and carried out there is little difficulty in answering the question. Certainly, as so taught and practised, Filial Piety is productive of good.

But where, and in many cases it is so, the measuring of Filial Piety is held to be a slavish reverence for one's great grandfathers, and the practice is confined to refusal to depart from their ways and a strict conformity to the ritual laid down whenever one of your eldest dies, the teaching and practice bring the present generation into conflict with the spirit of the time, and must so far be held to be injurious."

## II. *How far is Infanticide practised in China?*

Of the prevalence of infanticide in China there is unhappily no room for doubt. The question is set at rest by the testimony of the people themselves.

Among their moral tracts dissuading from vice and crime a conspicuous place is filled by a class called "Dissuasives from Drowning Daughters." \* Official proclamations may often be seen posted on gates and walls forbidding the practice. The people of

\* 戒溺女文.

one district are ever ready to charge it on those of another ; families will sometimes hint that it is practised by their neighbours, and occasionally individuals are found who confess to its perpetration within their own gates, pleading poverty in extenuation, and further justifying the offence by alleging that the act was performed by the hand of a stranger.

Finally, (not to speak of the "baby tower," an object more sad in its suggestions than the Parsee "tower of silence") foundling hospitals present themselves rather as witnesses to the evil than as remedies for it. At Peking, and perhaps in other localities, the kindred crime of nipping human life in the bud before it comes to the stage of conscious being takes the place of infanticide properly so called.

That infanticide should prevail among a people noted for the strength of their family ties as well as for the predominance of moral sentiment in their form of civilisation is a melancholy fact that merits alike the attention of philosopher and philanthropist. To refer it vaguely to the combined influence of population and poverty is no sufficient explanation, as there are many countries with population equally dense and equally poor where this crime against humanity is almost unknown. Other influences must co-operate to bring it about, such as :—

1st. The constitution of the Chinese family, in which the offshoots, banyan-like, take root in the shadow of the parent stem instead of separating and establishing new centres of life and activity.

2nd. The disparagement of daughters, as unable to transmit the family name, and destined to become the virtual property of others.

3rd. The worship of ancestors, which makes it a religious duty for every man, poor or rich, to raise up offspring to offer incense on the family altar ; and

4th. The pernicious system of early and universal marriage. For the unhealthy stimulus thus given to population Mencius is largely responsible, he having laid down the dictum : that "of the three offences against Filial Piety the greatest is to be childless."\*

In conclusion there is no hope of extirpating this great evil except by a reconstruction of Chinese society, bringing about such a change of sentiment as to restore woman to her proper place and to set the seal of sacredness on human life in every form. This can only be effected by the spread of Christianity.

C. F. R. Allen, Esq., H. B. M.'s Consul, Pakhoi, says on this subject : "The moral conscience of the Chinese and the human precepts

\* 不孝有三無後爲大

of the Buddhist religion have alike proved insufficient to deter the Chinese from this horrible practice. Proclamations are issued by the authorities, and tracts and placards are circulated by benevolent individuals, but considerations of political economy alone have any power. Infanticide in China varies directly with the density of the population. When the people are overcrowded and consequently poor, girls who must cease to belong to the family if they marry, and who have to support their future mothers-in-law rather than their own parents, are looked on as useless burdens to be put out of the way as quickly and quietly as possible. In the less thickly populated parts of the empire infanticide is rare. In other words it is common in the South and centre of China, uncommon in the North.

I would refer to the files of the *Hankow Times* for 1866-67, where the subject was well threshed out by Rev. Griffith John of Hankow and Dr. Dudgeon of Peking; the one arguing from his own observation that infanticide was common all over the empire, and the other contending from his experience and that of Dr. Lockhart that it was almost as rare in China as in England. No doubt they were both right as regards the province with which each was acquainted, but what was true in Hankow was false in Peking and *vice versa*.

In Pakhoi and the neighbourhood, a poor but by no means populous section of China, female infanticide is practically unknown, but I fear I must ascribe this state of things to the abominable custom of selling young girls for immoral purposes so prevalent in this part of Kwangtung."

T. L. Bullock, Esq., H. B. M.'s Consul, says: "I have never made serious enquiries as to the prevalence of the practice of killing newly-born female children. But wherever I have resided, that is to say, in the provinces of Chihli, Hupei, Anhui, Kiangsu, Fukien and Kwangtung, I have talked to Chinese on the subject to some extent. If what I have been told is worthy of credence the practice is almost unknown in the North, comparatively rare in the central provinces and common in the South. In Central China it seems to be most frequent in certain parts of Chekiang."

### III. *Is the Chinese Language a Fit Medium for New Ideas?*

On the "Advisability of endeavouring to convey Western knowledge to the Chinese through the medium of their own language" my first impulse was to decline to give an opinion, on account of the indeterminate character of the question.

Is it intended to elicit a discussion of the qualities of the Chinese language, or to have a practical bearing on benevolent work undertaken for the benefit of the Chinese? Is the "know-



ledge" referred to limited to science, or does it include religious knowledge? Is the "language" the written language, or does it include oral speech? In the absence of limiting or qualifying terms the question ought to be taken in its widest sense, were it not that I am compelled to understand it differently by a well-known canon of interpretation, which forbids us to take the words of a document in a signification that will make it absurd. For how can I imagine that a learned society should suggest, even in the form of a question, that persons desirous of imparting knowledge to the Chinese should wait till the Chinese language is superseded by a more convenient medium—that like the rustic they should sit still until the stream runs dry, or like a king of whom Herodotus tells us make the passage easy by directing the waters into other channels.

That the fitness of the written language to serve as a medium for the conceptions of modern science should be called in question is not surprising, but are its defects so grave and obvious as to throw doubt on the wisdom of any "endeavour" to utilize it?

If we were reducing the spoken language to writing we should never think of representing it by such cumbrous symbols as those now in use which, like Topsy, were not made but "grewed." Crude and unscientific in their inception they have been licked into shapes of beauty by the tongues and pens of many generations, as pebbles are rounded by the attrition of countless ages. To write them well is the highest of the fine arts, and among the decorations of temple, dwelling-house and school-room the productions of the caligraphic pencil hold the most conspicuous place.

Difficult of acquisition they confessedly are, but millions of students do acquire them, and that being the case how can we entertain the question whether it is worth our while to attempt through them to convey new ideas to the minds of the learned?

Are they like old bottles that cannot bear the infusion of new wine? Nothing is further from the truth; for no language, not even the German or the Greek, lends itself with more facility than Chinese to the composition of technical terms. Its elements being devoid of inflection form compounds by mere juxtaposition—each component reflecting on the other a tinge of its own colour. It is not therefore an achromatic medium such as we require for some of the purposes of philosophy, but its residuary tints in most cases offer aid rather than hindrance to the apprehension and the memory.

A few examples will be sufficient to set forth the neatness and precision of these new terms. When Ricci translated Euclid he called the work 幾何原本 *Chi-ho-yüan-p'ên*, like "geometry" a word of four syllables, but the Chinese expresses the idea that it is the "fundamental principle of the science of quantity." This term

is so well-known that it can hardly be displaced, though a more exact idea might be conveyed by the two characters *Hing-hio* 形學, the "science of form." In chemistry we say *Yang-chi*, *Ch'ing-chi*, *Siao-chi* 養氣, 輕氣, 硝氣 for oxygen, hydrogen and nitrogen, expressing their characteristics of supporting life, of lightness and of derivation from nitre; terms more elegant and expressive than the Greek, to say nothing of the awkward imitations *Sauerstoff*, *Wasserstoff*, &c., which we find in German. On taking up a recent Greek magazine my eye fell on an article entitled "*Ἀμαξαὶ ἀτμοκίνητοι*," "Carriages moved by steam." In Chinese instead of these eight syllables we express the idea by two—*Hs-chü* 火車, "Fire cars." In a Latin work describing a modern battle we find such expressions as *imber ferreus*, *grando plumbea*, the "lead rain and iron hail" of our American poet slightly transposed. In Chinese *T'ie-yü-chien-po* 鉄雨鉛雹 gives the idea with more conciseness and equal precision. Not to multiply illustrations, as a matter of fact, in the translation of books, no serious difficulty is experienced from the want of ready made terms. *Aut inveniam aut faciam*; if they cannot be found they can be made to order.

To conclude, the Chinese language in my opinion offers an adequate vehicle for the communication of all kinds of knowledge; its chief drawback being the difficulty of acquisition.


Rev. Dr. Mateer says on this question: "It seems so plain that it scarcely needs saying that if Western knowledge is to be conveyed to the Chinese at all it must be done in the use of their own language."

Who that looks at the history of Chinese civilization and the vast and varied literature which the Chinese language embodies can doubt for a moment its general capability of expressing human thought. The development it has had in the past gives sufficient guarantee of its capabilities for the future. No language has beforehand words suitable for the expression of really new truth. It is always necessary either to coin them or to import them. To this the Chinese language is no exception. In proportion as Western learning comes into China, in the same proportion will the Chinese language be enriched. I am aware that the average Chinese scholar is averse to the introduction of new words and foreign terms into Chinese. This aversion is no greater than his aversion to Western learning itself, and has in fact just the same origin. The onward march of events will, however, be too strong for Chinese conservatism. Western knowledge is coming into China despite all protest, and the language will be compelled to open its doors to receive such words and terms as will express the new knowledge.

## *Jesus the Revelation of God.*

BY REV. H. P. PERKINS.

[The American Board's Mission.]

“ RIGHTEOUS Father, the world knew thee not, but I knew thee, and they knew that thou didst send me ; and I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them and I in them.” Jn. xvii, 25 and 26.

Our Lord came into the world to do what ? Upon many pages of the book we may find our answer, but most clearly given, it seems to me, in this great prayer. For men, whose lives have been led by a purpose, when they come to die, use that purpose to measure their lives. Thus our Lord, having now come up to those gates that open out into the heaven glory, before He passes through them, turns and looks back, or rather, as though standing high up on a mountain side, He seems to look down over His course through this life. And with glad and wholesome pride He rejoices in that life, for His purpose, which had been the highest, had been accomplished. “I glorified thee on the earth, having accomplished the work which thou hast given me to do. I *manifested* thy name unto the men whom thou gavest me out of the world. And I *made known* unto them thy name, and will make it known.” And thus as He prays we behold again a transfiguration, not of body but of soul, of the innermost purpose of that soul. What was that purpose ? Was it not this ? *to reveal God* in order to effect the double purpose of glorifying God and giving to man eternal life.

The prayer opens with a petition that the Father may be glorified ; a little further on our Lord defines eternal life as standing in the knowledge of the Father and Son ; while all through the prayer is the thought recurring again and again that the purpose of His life had been to accomplish these two great ends by making a manifestation of God to men. At least seven times does He speak of having taken the *name* or the *knowledge* or the *glory* of the Father and *revealed* it to His followers. All whatsoever he had given them had come from God, even the very *words*. But not only as a message bearer had He come to men. Just a little before He had made a greater assertion, the greatest possible : “He that hath seen me hath seen the Father.” Besides declaring God’s words and thoughts *Jesus revealed God*.

Our Lord is a man of many names. He is *the Savior* ; He is the Good Shepherd, the Friend of Sinners, the Redeemer. He is also the anointed of God and His Messiah. But He is more than all these ; He is what gives all these relations their eternal vitality ; He is *Immanuel, God with us, then now and forever*. I like that phrase of our Roman Catholic brethren—*天主降世*.

That Jesus was in His superhuman nature divine is the belief of the Catholic Church through all the centuries. We all believe it with rejoicing.

And yet friends, do we believe it ? We accept the statement, but does this mighty truth that Jesus was in very truth God with men yield to our minds and hearts the power and the glory it so certainly has ?

It must be noticed that the apprehension of this truth is anything but natural or easy to the human mind. His own disciples, as have men ever since, first learned to think of Jesus as a good man, then their friend, then their Master and Lord, but not till much later as the Son of the living God, the reproduction of God among men.

We often wonder why Jesus delayed for so many weary centuries His coming to earth. Did He not come as soon as He could be understood ? Ever since He did come has not His great purpose of revealing God been obscured by every other possible conception ? Jesus has fared among men much as a spectroscope would fare among a company of unscientific people. They would examine it, admire its beautiful workmanship, but how few would think of using it to look into the hidden life of the great Sun ? So with Jesus. How few of the many who daily met Him ever thought of looking for God in Him ? And ever since, to the question, Who is this man ? The ready answer comes, Is not this the carpenter's son ? Or He is the Son of man, the man in whom we so fully find ourselves that we must term Him the universal man. Or He is confessed to be the first religious genius of all the centuries, the one who has given the world some of its best religious ideas. But the truth that Jesus *represents* God, *calidly, really* is not recognised outside the circle of those who profess personal allegiance to Jesus, nor will it ever be, for when a man believes this he must, if he cares aught for truth, take his place inside the circle of devout followers of the Lord.

But now what of *this* circle of followers ? What do *they* think of Jesus ? What after these eighteen centuries of discipleship does the Church think of this man ?

In its confessions it has since almost the first declared Him to be divine. And it doubtless has believed always that Jesus reveals to men *something* of God. But has it not even until now been bound

by a longer or shorter series of fetters to the thought of Jesus being a fractional exhibition of God, showing to men one or two of the divine attributes, and those in a very veiled and modified manifestation? Has not the Church found almost irresistible the tendency to think of the Son as one who shows *one side* of God; the other side being always turned away from human sight, hidden in the thick clouds? And then the process of division sets in. The Son, loving men, came among men and died for them. God, loving His righteous laws, remains away behind in His holy heaven. Has not the Church had in its thinking *two* gods—one the righteous Father and one the pitying Son? Has theology never pictured the Son as in *opposition* to the Father, and that an opposition which indicated different *feelings* toward the sinner?

It is just here, it seems to me, that we are called upon to make a stand. The *feeling* of the Son toward the sinner and his sin is the feeling of God the Father. The disposition of a holy God toward the sinner is the same, whether seen in the Father or the Son. Or, to return again to our first proposition: *Jesus reveals God* not in part, but as He is *both* holy and merciful. The mercy of the Son is the mercy of the Father, and mercy in the Son is restrained by His holiness just as it is in the Father.

Brethren, I confess to you that this thought of our Lord being the *manifestation* of God is one that holds my thinking with a strong grasp. I am aware that it is not a thought much in favor with the professor of systematic theology. He thinks it narrow; it being only a *part* of the Christ's work to reveal God. But let us remember that like the key called the master key, which is said to open the greatest variety of locks, so the simple theory may be more successful in leading us into the many pathed paradise of truth than the complex theory. And are not simple theories more likely to accord with the divine mind than complex ones? Do not all these come from the aberrations of human thinking?

How shall we construct our idea of the work of Christ? We of course go to the Bible. But there are two methods. One is to gather with a fine meshed net all expressions from all the Scriptures in any way bearing upon the theme. The result will be highly satisfactory to the mind that delights in complexity. The second is to take our stand with our Lord upon a summit of revelation such as this place where He is praying, and from this height and in the light of His truth look back over the past. Now we begin to interpret the past by the present instead of the present by the past. We see now many paths coming up out of the dim ancient centuries, winding but becoming straighter, low down but rising, many but converging toward the summit on which we stand.

They begin low down, because they proceed out of human thought, but they rise, because (we are considering chiefly Hebrew thought) God is gradually grading up the track of thought toward His own thinking. Look at the early ideas of sacrifice. There is Noah coming out of the ark. He offers burnt offerings to Jehovah, who is described not as pleased with Noah's gratitude but as smelling the sweet savor, and thereupon deciding to be more merciful in the future to erring humanity. Very human those conceptions! Yes, but not so wrong but that God can use them in His school in teaching His scholars. Nor yet so true but that He can easily dispense with such ideas in teaching His people their higher lessons as the prophets, notably Isaiah and Amos, so boldly told them.

These higher lessons call not for the fat of rams but for human repentance, obedience and righteousness. Ps. liii. has in it sacrifice, not of the people expiating their sins but of the servant of God. Here the great truth that *God* is engaged in sacrificing for sin comes into sight.

Jesus comes. He begins His walks and talks with a few men who begin learning of Him. Of what He said to them upon this matter of sacrifice we have very little indeed. But from the writings of these men we do clearly see what He led them to see. As we read we find nearly all the old terms. Sacrifice, reconciliation, propitiation are all here. But what has happened to these words? Here is a lamb for sacrifice, but it is the lamb of God, *from* God to men, to the men who are seeking by *their* sacrifices to appease God. Here is propitiation, but what says the disciple whose head rested so often on Jesus' breast? "Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins."

Here again and again is reconciliation, but as often is it seen to be a reconciliation that comes *from* the injured one. The words are the old words, but how wonderfully changed their meaning! Is it any wonder that to the Jew familiar with the forms and formulæ of His law all this was past His understanding? To such a man this revelation of God, not waiting to be appeased but seeking by the *sacrifice of Himself* to reconcile the world to Himself, was foolishness. *God's disposition toward the world and the world's thought about God are so wide apart that to the world the cross of Christ has always seemed foolishness.*

The idea of a self-sacrificing God is not an idea natural to the human heart, but it is the truth that Jesus taught by His words, His life and His death. That the early disciples, especially those whose writings we have in the New Testament grasped as firmly as they did this truth which the Church has even yet so imper-



fectly learned, gives us one of our strongest proofs of their essential and deep inspiration.

Consider St. Paul reared and trained after the "straitest sect" of the Jews, and who had not walked with the Lord, yet Him we find near if not quite at the front of all the apostles in the apprehension of this deep and divine truth. "But God commendeth His own love *toward us* in that while we were yet sinners Christ died for us." For if while we were enemies we were reconciled to God through the death of His Son, much more being reconciled shall we be saved by His life. Here is enmity, but *we* were the enemies *not* God. Here is reconciliation, but not of God to us but of us toward God. Doubtless there is often declared to be a legal, a forensic enmity in the very nature of God toward all unholiness and sin. This we need not here consider. Our contention is this, that all through the N. T. the human, the natural conception of sacrifice is reversed. The human thought has been to turn God. God's purpose has been to turn man. To effect his end man has sought to make known his heart, his contrition; while on His part God has ever been planning for and seeking to effect the revelation of Himself to man; to reveal to him His unchanging love of holiness and His everlasting love for the sinner. The work of Christ could not have been to lessen or deflect this love of holiness. It could not have been to add to this love for the sinner. It must have been to reveal to man this the nature of God. And Christ's salvation is effected whenever this revelation is made. The heart which by the work of the Savior and the inworking of the Holy Spirit has come to know God is already in the land of eternal life. "And this is life eternal that they should know Thee the only true God and Him whom Thou didst send, even Jesus Christ."

My purpose in presenting this theme was formed by two considerations. The first arises from the *place*, the second from the *time* in which we are living.

I. As to place—I refer of course to our work in China.

We have come to this people, and thereby have also entered into, to considerable extent, their thoughts. Our thoughts are environed on all sides by theirs. And this is well if only we guard one side—the upward. This must never be closed in by the human environment. Nothing must get between our minds and the light of God which comes through our blessed Lord.

And yet the danger is ever present, insidious and potent. Take one or two evident examples.

The *merit* of Jesus. How quickly this expression is caught hold of and how abundantly used, ending nearly every prayer with our converts, we all know. Whence does it come? The work of



Jesus is a reality, but the description of that work as merit—*kung-lao*—is from the human mind. In this land we need not go far to find it. It is the one common tie of the three great systems of native religious thought, and a mighty tie it is. Salvation by merit impregnates the native mind as the salt impregnates the ocean. Merit is credit coming to one for good deeds. But it is a term found not once in our English Bible. The idea of self-merit was cut off at one blow when Jesus said that after doing all commanded we should call ourselves unprofitable servants. Neither did our Lord ever refer to His work by this very human term. We feel that its use is, to say the least, a mild detraction. The work of Christ, though it does vastly help our knowledge of Him, does not add to Him. It comes *from* Him. He, not His work, is ultimate. What He does comes from what He is. Our salvation does not come about from His accumulated merit or doings; it comes not *through* His life, His death, His blood, but *from* Himself.

Our conclusion is not against the use of this term, but that its use be in control of the truth that underlies it. It is an appropriate term when seeking to divert our hearer's mind from self to Christ. But we need to use words as our servants. They must not become our masters. That position is for truth, to whose service we must firmly hold our minds.

So in regard to our conception of the work of Christ. Our need is that it be formed on the high mountain with our Lord and not on the low levels of native thought. Here as in all natural thinking the Father is angry with the sinner, and presses for justice, while the Son, taking the part of man, brings his mercy to bear against God's justice that the demands of righteousness may be mitigated. We are not called upon to engage in strenuous conflict with this way of thinking. But we should seek to do what God has been doing—raise it up to the level of divine thinking. We should lead them to see in Jesus not the antagonist of the Father but the Son, whose character is that of the Father, holy *and* merciful. We must show them God in Christ reconciling the world unto Himself. We ourselves must contemplate the Father making sacrifice of Himself in Christ and through His blood exhibiting to man His unalterable holiness and agonising love. Yes, and more than all we must ourselves have this same love abiding in us the source of our power and the only thing that can give us fruitfulness in our ministry. We must remember that our Lord speaks of His manifestation of God as an *unfinished* work which at least hints at the continuance of the same through His followers. We know that we are poor teachers if we can only teach. Only as we manifest the divine nature are we worthy workmen.

The second consideration which led my mind to this theme is—the *time* in which we live.

Ours is a wonderful age. It doubtless is true that as the human mind receives more and more of truth each succeeding age will seem the most wonderful of all. That was a wonderful age when men began to circumnavigate our globe. Then Kepler formulated the three great laws of planetary motion. Then Newton brought all the worlds together under a common law. Since then the same process has steadily been going on. This our century has seen the world of life brought under law through the work of such men as Lamarck, Agazziz, Darwin and Spencer. So that to-day we seem to see all living things as closely linked together as are the planets and the stars.

Now all this is a revelation; one built up not brought down, and yet to the minds of men to whom it comes as new truth, revelation. Some new truth is coming to us every day. Not that all is true. Much is sifted out, but much is true and must remain. Our day is a day of enlarged knowledge. And one result we all know. Science often comes between men and God. To many minds she becomes God. What is the reason? Is God incompatible with facts? Is not God to be found in the material world? The world is the Lord's, and the fulness thereof. But it is not so full of the Lord that all kinds of eyes can see Him. How many saw nothing in Jesus but a fanatic!

But what shall we who follow but one master say of science or do with it? Despise it? fear it? twist it? Then is the house of truth divided against itself. No, all things are ours, for we are Christ's, and Christ is God's. We will follow Him as He leads us through the Scriptures, or through the earth and among the stars. We will follow Him as those who have learned of Him, and yet as those who have much to learn, with open minds, remembering how prone is the human mind to misunderstand the divine thought. We will follow with minds alert, ready to hear His voice from whatsoever quarter He speaks. And we will recognise Christ in all truth, seeing in all new revelations of truth, whether in the things of the soul, or in the things of matter the fulfilling of His word when He said, "I made known unto them thy name and *will* make it known."

Notice how this progress of science goes on *only* in those lands that lie in the light of Christianity! In heathen lands we find next to nothing of this passion for fact which is the main-spring of all scientific advance. Does not this fact go far towards proving that, after all, this quest of the mind after knowledge is the quest of the soul after God? It does prove that the revelation of God in Christ stimulates the mind as does nothing else. Let that revelation also guide, and those who follow shall be led into all truth.


We need not attempt to build any system which, like a temple, shall hold all truth. God has built such a temple wherever He has created a truth loving mind. He has laid its foundations, which are as broad and deep as is His revelation in His Son. So broad are they that the living walls of our minds still may rest upon them as they grow wider apart. For so they must grow, and higher that they may contain the increasing knowledge of an infinite God.

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### *Chinese Equivalents for Hebrew Proper Names.*

BY REV. R. H. GRAVES, M.D., D.D.

[Southern Baptist Mission, Canton.]

S a member of the committee appointed by the Conference revisers to prepare a system for representing Scripture proper names in Chinese I present the following scheme. In preparing it I have been guided by the following principles:—

1. Make the mandarin sounds the standard.
2. Where possible be guided by the old final consonants preserved in the southern dialects.
3. Make as few changes as possible from the forms now current. In these, however, there is by no means a uniformity. Personally I should be inclined to make a distinction between sonant and surd mutes, e.g., write Ba 巴 and Pa 杷, Bo 波 and Po 破, etc.

This is not intended as a full list of Hebrew proper names, but is only the basis of a general scheme for writing them.

I am indebted to Rev. Dr. Chalmers for the use of a partial list of Scripture proper names in Chinese.

My object in publishing this scheme is to submit it to missionaries and others for any suggestions or corrections. I have already gone over it with a Hakka-speaking friend and adopted some suggestions from him.

I think that we should certainly seek for some system by which the same sound in scriptural (and other) names would be represented by the same symbol in Chinese. The present way of representing the same sound, and often the same word, by a number of Chinese equivalents or semi-equivalents is very confusing. I know that there are some who prefer the present want of system, but I am by no means convinced by their arguments.

## CHINESE EQUIVALENTS FOR HEBREW PROPER NAMES.

## Vowels.

|  |                              |
|--|------------------------------|
| A.   | AH } Consonant in following  |
| A 亞 as 亞倫 <i>Aaron</i> , 亞哈斯 <i>Ahaz</i> . | ACH } syllable:—             |
|  | ACHI 亞希 as 亞希亞 <i>Ahia</i> . |
| AB 押 as 押尼耳 <i>Abner</i> .                 | AR 亞耳 as 亞耳巴 <i>Arba</i> .   |
| ABI 亞比 as 亞比亞 <i>Abia</i> .                | ARI 亞里 as 亞里業 <i>Ariel</i> . |

## E.

This sound is very rare in Chinese—initial only in Shanghai and Foochow. We had better express it in Chinese as we have in English by *ee* 以, the continental *i* as below.

## I.

|                                 |
|---------------------------------|
| 以 as 以大拉 <i>Idalah</i> .        |
| IB 葉 as 葉下耳 (益轄) <i>Ibhai</i> . |
| IL 以里 as 以里亞撒 <i>Eleazar</i> .  |
| IM 音 as 音里 <i>Imri</i> .        |

## O.

|                             |
|-----------------------------|
| 阿 as 阿妃 <i>Ophir</i> .      |
| OR 阿耳 as 阿耳南 <i>Ornan</i> . |

## U.

|                        |
|------------------------|
| 烏 as 烏法 <i>Uphaz</i> . |
| UR 烏 as 烏耳 <i>Ur</i> . |

## Consonants.

## B.

|  |
|--|
| Ba 巴 as 巴庇倫 <i>Babylon</i> .                   |
| Be } 庇 as 庇拉 <i>Bela</i> .                     |
| Bi }   |
| Ben } 便 as 便阿尼 <i>Benoni</i> , etc.            |
| Bin }  |
| Beth 伯 as <i>passim</i> .                      |
| Beer 庇耳 as 庇耳里 <i>Beeri</i> .                  |
| Big 偪 as 偪甲 <i>Biaka</i> .                     |
| Bith 畢 as 畢倫 <i>Bithron</i> .                  |
| Bath 拔 as 拔示巴 <i>Bathsheba</i> .               |
| Bed 別  |
| Bo 波 as 波六 <i>Borach</i> , 波斯喇 <i>Bozrah</i> . |
| Buk 卜 as 卜其 <i>Bukki</i> .                     |

## G.

|                                |
|--------------------------------|
| Ga 加 as 加拜 <i>Gabbai</i> .     |
| Ge } 基 as 基巴里 <i>Gebal</i> , 基 |
| Gi } 遍 <i>Gibeon</i> , etc.    |
| Go } 哥 as 哥散 <i>Gozan</i> .    |
| Goh }                          |
| Gu 古 as 古尼 <i>Guni</i> .       |
| Gar 加耳 as 加耳米 <i>Carmi</i> .   |
| Gab 甲 as 甲巴大 <i>Gabbatha</i> . |
| Gib } 基 with final consonant   |
| Gid } in next character as     |
| Gil } 基比頓 <i>Gibbethon</i> .   |
| Git, etc. }                    |

But sometimes a single syllable would be better, when reference should be had to the final consonants perpetuated in the southern dialects as Gog 角 (1 Chron. v. 4, Mand.) Gob 合 instead of 哥白, etc.

Gim 金 as 金梭 *Gimgo*.

*D.*

Da 大 as 大衛 *David*.  
 De 底 as 底利拉 *Delilah*.  
 Di 地 as 地木 *Dibon*.  
 Do 多 as 多多 *Dodo*.  
 Du 都 as 都馬 *Dumah*.  
 Dar 大耳 as 大耳干 *Darkon*.  
 Dor 多耳 as *Dor*.  
 Dim 店 as 店那 *Dimnah*.  
 Dan 但 as *Dan*.  
 Dok } 度 as 度加 *Dophkah*.  
 Doph }  
 Dik 的 as 的拉 *Diklah*.

*H.*

Ha 夏 as 夏甲 *Hagar*.  
 He 希 as 希該 *Hegai*.  
 Ho } 何 as 何底化 *Hodevah*.  
 Hoh }  
 Hu 戶 as 戶世 *Hushai*.  
 Hod 何得 as *Hod*.  
 Hor 何耳 as *Hor*.  
 Ham 函 as *Ham*.  
 Hid } 歇 as 歇大 *Hiddai*.  
 Hit }

*V.*

Va 譚 (化) as 譚 (化) 是地  
*Vashti*.  
 Vi } 萊 (未) as 利萊 (未) *Leri*.  
 Veh }

*Z.*

Za 撒 as 撒函 *Zaham*.  
 Ze 些 as 些婦 *Zether*.  
 Zi 西 as 西拿 *Zina*.  
 Zo 鎖 as 鎖希利 *Zohemoth*.  
 Zu 蘇 as 蘇西 *Zuzims*.  
 Zab 颯 as 颯地 *Zabdi*.  
 Zich 息 as 息里 *Zichri*.

Zil 西里 as 西里巴 *Zilpa*.  
 Zam 三 as 三蘇明 *Zamzammim*.  
 Zim 心 as 心里 *Zimri*.  
 Ziph 西弗 as *Ziph*.

*Ch. See H.*

Hag 洽 as 洽該 *Haggai*.  
 Had } 轄 as 轄來 *Hadlai*.  
 Hat }  
 Ham 含 as *Ham*.  
 Hur 戶耳 as *Hur*.  
 Hum 洪 as 洪大 *Humtah*.  
 Hen 顯 as *Hen*.  
 Heth 赫 as *Heth*.

*T.*

Ta 大 as 大別 *Tabeel*.  
 Tha 太 as  
 Te } 提 as 提廉 *Telem*.  
 Ti }  
 To 多 as 多比亞, 多臘 *Tobiah*,  
*Tolad*.  
 Tu 都 as 都巴 *Tubal*.  
 Tob 多伯 as *Tob*.  
 Tad } 達 as 達莫, 達乃 *Tadmor*,  
 Tat } *Tatnai*.  
 Tab } 答 as 答拔 *Tabbath*.  
 Tap }  
 Tim 店 as 店納 *Timnath*.  
 Tan 單 as 單戶滅 *Tanhumeth*.  
 Tar as *Ta*.  
 Tig } 的 as 的察 *Tikhvah*.  
 Tik }  
 Tach 特 as 特門 *Tachmonite*.  
 Tib }  
 Tip } 帖 as 帖尼 *Tibni*.  
 Tiph }  
 Tit 迭.  
 Tir 提耳 (得) as 提耳撒 (得)  
 撒 *Tirzah*.  
 Tnn 頓 as

NOTE.—No *Th* initial in Hebrew. If *th* then aspirate as *Matthat* 馬達.

*J. Y.*

Ya 雅 as 雅伯 *Jabok*.  
 Ye 耶 as 耶布斯 *Jebus*.

Yo 約 as 約西亞 *Josiah*.

Yu 淤 as 淤大 *Judah*.

Yab 押 as 押尼 *Jabneh*.

Yog } 約 as 約里 *Jogli*.

Yod }

Yaq 雅 as 雅恰 *Jacob*.

Yid, Yith 謁 as 謁多 *Ido*.

Yib 葉 as 葉利函 *Ibleam*.

Yim 音 as 音拉 *Imla*.

Yut 悅 as 悅大 *Juttah*.

K. (C hard)

Ka 迦 as 迦立 *Caleb*.

Ke 基 as 基悉 *Chezib*, 基達 *Cedar*.

Ki 基 as 基拿 *Kinah*.

Ko 哥 as 哥拉 *Korah*.

Ku 古 as 古他 *Cuthah*.

Kab } 甲 as 甲本 *Cabbon*.

Kaph }

Kal, Cal, L in following syllable.

Kar 迦耳.

Kim 金 as 金函 *Chimham*.

Kin 見.

Kir 基耳 as *Kir*, *passim*.

Kid 結 as 結淪 *Kidron*.

Kit 結列 *Kithlish*.

L.

La 拉 as 拉班 *Laban*.

Le 利 as 利未 (柴) *Levi*.

Lo 羅 as 羅底巴 *Lo Debar*,

羅得 *Lot*.

Lu 路 as 路丁 *Ludim*.

Lach 肋 as 肋美 *Lakmi*.

Lib 獵 as 獵尼 *Libni*.

Lik 力 as 力希 *Likhi*.

Lat 蒺.

Lai 賴.

Loth 律 as 巴亞律 *Baaloth*.

M.

Ma 馬 as 馬名 *Magog*.

Me } 美 as 美沙 *Mesha*.

Mi } 美 as 美迦 *Micha*.

Mo 摩 as 摩西 *Moses*.

Mu 母 as 母示 *Mushi*.

Mib 密 as 密衫 *Mibsham*.

Mig 覓 as 覓多 *Migdol*.

Mag } 麥 as 麥必 *Magbish*.

Mak }

Mad } 抹 as 抹免 *Madmen*.

Mat }

Mam } 幔 as 幔里 *Mamre*.

Mau }

Mish 眉施 as 眉施馬拿 *Mishmanah*.

Mith 滅 as 滅里達 *Mithredath*.

Miz 眉茲 as 眉茲巴 *Mizpa*.

N.

Na 拿 as 拿答 *Nadab*.

Ne } 尼 as 尼波 *Nebo*.

Ni } 尼 as 尼尼斐 *Niniveh*.

No 挪 as 挪亞 *Noah*.

Naph 納 as 納大利 *Naphtali*.

Nib 聶 as 聶山 *Nibshan*.

Nim 拈 as 拈拉 *Nimrah*.

Ner 尼耳 as *Ner*.

Nis 尼斯 as 尼斯落 *Nisroch*.

S.

Sa 撒 as 撒拉 *Sarah*.

Se } 西 as 西巴 *Seba*.

Si } 西 as 西面 *Simeon*.

Só } 瑣 as 瑣 *So*, 瑣力 *Soreh*.

So }

Su 蘇 as 蘇西 *Susi*.

Sab 颯 as 颯大 *Sabta*.

Sib 屑 as 屑馬 *Sibmah*.

Sin 仙 as *Sin*.

\*Sal 撒里 as 撒里迦 *Salcah*.

Sam 三 as 三甲 *Samgar*.

San 散 as 散巴粹 *Sanballat*.

Sit 屑 as 屑拿 *Sitnah*.

Sir 西耳 as *Sir*.

Siph 息 as 息末 *Siphamoth*.

\*Sar 撒 (耳) as 撒耳于 *Sargon*.

Sion 郇.

\* Or omit L and R sound for brevity.

*Sh.*

Sha 沙 as 沙眉耳 *Shamri*.  
 She } 示 as 示巴 *Sheba*.  
 Shi } 示 as 示沙 *Shisha*.  
 Sho 所 as 所函 *Shoham*.  
 Shu 書 as 書珊 *Shashan*.  
 Shil 示理 as 示理沙 *Shilsha*.  
 Shal 沙里 as 沙里文 *Shalman*.  
 Sham 衫 as 衫示來 *Shamshera*.  
 Shem } 閃 as *Shem*.  
 Shim }  
 Shiph 十 as 十立 *Shiphra*.  
 Shit 舌 as 舌賴 *Shitrai*.  
 Shad 沙得 as 沙得肋 *Shadrach*.

*Ng.*

Nga 牙 as 牙得 *Ader*.  
 Nge 蟻 as 蟻得 *Eder*.  
 Ngi 以 as 以來 *Elai*.  
 Ngo 俄 as 俄別 *Obed*.  
 Ngu 壺 as 壺太 *Uthai*.  
 Ngab (Ab) 押 as 押敦 *Abdon*.  
 Ngeg 阨 as 阨拉 *Eglah*.  
 Ngad 壓 as 壓拿 *Adnah*.  
 Ngog 噩 as *Og*.  
 Nguz 壺斯 as *Uz*.  
 Ngez 以斯 as 以斯拉 *Ezra*.  
 Ngein 眼 as 眼多 *Endor*, etc.  
 Ngir 艾耳 as *Ir*.  
 Ngach 阨 as 阨沙 *Achsak*.  
 Ngai 牙里 as 牙里分 *Alvan*.  
 Ngom 暗 as 暗里 *Ombi*.  
 Ngoph 俄弗 as 俄弗拉 *Ophrah*.  
 Ngeph 以弗 as 以弗崙 *Ephron*.  
 Ngor 俄耳 as 俄耳巴 *Orpah*.  
 Ngai (Hai, Ai) 艾 as *Ai*.  
 Ngash 牙示 as 牙示大律  
*Ashtaroth*.

*P.*

Pa 巴 as 巴敦 *Padon*.  
 Pe } 比 as 比迦 *Pekah*.  
 Pi }  
 Po 波 as 波提弗 *Potiphar*.  
 Pu 菩 as 菩亞 *Puah*.  
 Pal 拔里 as 拔里大 *Paltai*.  
 Pil 必里 as 必里大 *Piltai*.  
 Pis 比斯 as 比斯迦 *Pisgah*.  
 Path 八 as 八提羅 *Pathros*.

*Ph.* No Ph initial in Heb. names.

*Pha* 法 as 拉法 *Rapha*.

*Phi* 非 as 里非店 *Rephidim*.

*Phu* 孚 as 拉孚 *Rephu*.

*Ts.*

Tsa 咱 as 自難 *Zaanan*.  
 Tse 借 as 借拉 *Zelah*.  
 Tsi 祭 as 祭巴 *Zibah*.  
 Tso 坐 as 坐巴 *Zobah*.  
 Tsu 租 as 租利 *Zariel*.  
 Tsur 租耳 as *Zur*.  
 Tsar 咱耳 as 咱耳但 *Zaretan*.  
 Tsai 咱里 as 咱里門 *Zalmon*.  
 Tsiph 祭弗 as 祭弗 (Zuph).  
 Tsik 積 as 積肋 *Ziklag*.  
 Tsiz 祭茲 as *Ziz*.  
 Tser 借耳 as *Zer*.

*R. See L.*

Additional sounds.

Ram 藍 as 藍也 *Ramia*.

Rim 廉 as 廉門 *Rimmon*.

Rag. See Lach *Ragmah*.

Ritz 里茲 as 里茲巴 *Rizpah*.

Rith 列 as 列瑪 *Rithma*.



## *Japan's First Heretic, or Reformer ; Which ?*

BY REV. R. E. MCALPINE, KOBE.

**J**APAN has had her first great ecclesiastical trial. She condemned her man. But whether he was guilty or not is still a question. The *man* is Rev. Naomi Tamura, of Tokyo. His *crime* was writing an English book called "The Japanese Bride." The final *trial* occurred in July at the Synod of the Church of Christ in Japan. The *results* are not yet all known, and may never be in this world.

### *The Man*

is a short, thick-set young man of some thirty-five years, with vim and energy visible in every outline and motion of his rather rotund body. He became a Christian when a youth, and has virtually been a pastor ever since—of the same church, too. He had a good education in Tokyo, then some years at Princeton. Returning to Japan some eight years ago he entered heart and soul into Christian work. Besides the pastoral care of this large city church he often preached at other places ; by degrees he wrote commentaries on various parts of the Bible, several good-sized tracts, translated Cruden's Concordance and started an embryonic industrial school for boys and a Bible training school. A man with energy enough to do all this is very likely to have some "corners" himself, and these again are liable to knock against some other folks' corners. If nothing else his activity might make lazy people angry. These points may give us a hint as to how much guilt to expect to find in

### *His Crime.*

A year or two ago he again went to America to raise funds for more fully establishing his two schools. With him he carried the English manuscript of that *dreadful* book, "The Japanese Bride." How he came to write the book he explains in the preface. During his first stay in America he often lectured on Japan, its women, lack of love in the home, or of any real home life, etc. He was frequently asked, "Why don't you publish these things in reply to Edwin Arnold?" but he could not then find time. Now he had it all written, and so he decided to publish it before going lecturing again. Also if he could make any money by it he needed that for his various enterprises. (This point greatly angered his countrymen. "Sold his country for money ! Judas !! they screamed). This book he sold to Harper Bros., and they published it,

but although it severely hits us in many places nobody in America flew into a passion ; they only smiled. Not so in Japan. Although nobody over here had ever even seen the book, much less read it, yet they were abundantly able to condemn it. The newspapers roared, the people fumed, the "soshi" (young men who are rowdies by trade) bellowed out their "demands". If it had not been so serious it would have been intensely amusing to see a lot of people so very angry and yet not able to say just exactly what they were mad about. "Great is Diana of the Ephesians."

The Christians also, to some extent, took part in the stir. Of course they must prove their patriotism against the old-time Buddhist charges. This was a fine opportunity. Then there were *other* reasons likely which need not be mentioned. Thus was brought on

#### *His Trial.*

Some ministers visited him, and privately advised him to demit the ministry. Then he was cited for trial before Presbytery. By the casting vote of the Moderator he was condemned of "slandering his country", and sentenced to suppress the book and publish retraction in various papers in Japan and America. He appealed. This was last autumn. About that time he started a Christian newspaper. It had many good things in it, but also many bad things. His enemies attacked him in print, and he returned their fire in this paper. The controversy was fully as disgraceful as any we have at home. His fiery writing angered many and filled the next Synod with men already decided to depose him. This was all fixed up by private consultation, and was well known to the Prosecuting Committee. Consequently they made no special efforts in their speeches, but took things easy. At the closing period a motion to suspend, instead of depose from the ministry, was jeered at. Protests were not admitted to record. At the very end, when they were about to pass sentence, they actually had so little regard for legal rights as to stop and change the accusation by adding a lot of new charges as reasons for their heavy sentence. This sentence had little or no connexion with the arguments and evidence in the trial. Some of the known

#### *Results*

are: 1. His church instantly withdrew from connexion with the Synod.

2. He refused (for reasons written) to acknowledge the right of Synod to inflict such sentence on such charges, and he now continues to work as before, with much sympathy and wide advertisement.

3. The following action of the Council of our foreign missionaries of the seven co-operating missions:—

Resolved—That the Council of Co-operating Missions has heard with profound regret the decision of the Daikwai of the Church of Christ in Japan deposing the Rev. N. Tamura from the ministry.

4. Let us hope that more Christians will read Mr. Tamura's book, and thereby learn the *true* state of Japanese homes which are not Christian, and thus more earnestly labor and pray for Japan.

5. No Japanese Christian has yet been guilty of saying the book was untrue, except in a very few minor particulars. And in conversation with foreigners many have admitted that the book is practically an accurate picture of Japanese family life (but they always angrily say Tamura had no business to expose the family secrets to foreign gaze and in the English language). Let us hope that Japanese Christians will now fling away that super-sensitive false patriotism which is so anxious about its country's reputation that its main efforts are given to *hiding* faults, and may they attain to that real love of country which honestly confesses the people's sins (shameful though they be) and, with the intense energy of Christ Himself, seeks to heal these festering sores.

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### *The Old Story in New Regions.*

BY REV. T. W. HOUSTON.

[Presbyterian Mission, Nankin.]

HAVING just returned from a month's trip through a portion of the country rarely traversed by foreigners I conceive that some notes in regard to the people and country may be interesting to your readers. In company with Rev. A. F. H. Saw and some colporteurs we started on Saturday, Mar 3rd, from this point, hoping to reach Luh-hoh that day, but were detained by heavy rains.

Monday we reached Luh-hoh, 90 *li* from Nanking, where we enjoyed the refuge afforded by Mr. Saw's Chinese house, furnished in half foreign style. Here we repacked and made a schedule of the trip. We fixed the northern terminus at Tsü-jeo Fu, Beh-hsü-jeo, as the Northern people say; Su-cheo as it appears on the China Inland map.

On Tuesday, March 6th, rain was still falling, but we started on trial. At the end of 18 *li* we gave it up and turned in for the night. In spite of the rain the news of our arrival soon spread throughout the village, and we had a "full house" to talk and preach to until we were too tired to talk more.

March 7. Raining. Moved camp 8 *li* to Bah-beh-chiao. Here we are 90 *li* from Nanking and about 100 *li* from Yang-chow.

The following day rain was still falling, but in the morning we moved on, and in the course of the forenoon the clouds cleared away and the welcome sun appeared again. Dinner at Si-ho-duen, and by evening we reached Dong-wang-miao, "The Temple of the Eastern King." Apparently a rather poor country. Hills abound.

March 9. Made 45 *li* before dinner, and reached Tien-chang Hien. A poor city with walls old and dilapidated, and not much business. Mr. Saw and I sent our cards and passports, together with some books, to the Hien magistrate. Before starting we had received through Mr. Timothy Richard and the Society which he represents a number of copies of Dr. Faber's excellent work, "A Comparison of the Civilizations of the East and the West." Whenever we reached a city where there was a Hien or higher official we sent a copy of this book, a copy of the New Testament and some of Dr. John's pamphlets to the official. We invariably received in return the cards of the official and thanks and an apology for not coming to call on us. As we were in travelling clothes and had no business to transact at the *yaméns* we made no requests for interviews, and at the inns there was no place to receive such guests. But we always received courteous treatment (with one exception, which will appear again), and frequently men were sent to attend us and see that we were not molested.

March 10. To-day we crossed the line from Kiangsu province into Anhui. Passed through several good villages, and in the afternoon passed through a well populated, prosperous looking country. The water in the ponds here is very clear. Made 50 *li* to Tong-chau, a busy large market town. Here we spent the next day, Sabbath, alternately resting and preaching to large crowds.

March 12 and 13. On through a number of villages to Hü-i Hien. Hü-i Hien is governed by Si-jeo, to which we came afterwards. The country immediately south is poor, hilly and stony. For about two hours we steadily ascend until we enter a defile between two higher hills. At once we see before us the expanse of Hong-dseh lake; at this point only about 20 *li* wide. Between us and the lake is the city built upon the hill slopes and the narrow level shore strip. On the shore is a miniature harbor, nearly enclosed with docks and dykes. This is the only Hien city which I have heard of in China that has no walls. The people tell us that the hills are its walls. The location reminds us of Nagasaki. This really ought to make a fine summer resort if it were accessible. This lake is about 100 miles long, having connection with the Grand Canal at or near Tsing-kiang-pu. A few miles west of here the Huai river forms the head of the lake. I understand that the Grand Canal is navigable for steam launches as far north as this. There is

a fine field for some enterprising company to start a line of launches such as now plies between Shanghai and Hangchow, from the Yang-tsai river around through this lake to the Huai river, which is also navigable for a long distance. This would be rapid transit in China, and any amount of traffic could be secured.

We passed a fine ancestral hall erected to the memory of Admiral Li, and were invited by the keeper to make it our inn, but were afraid he had no authority to put it to such a use and declined the proffer. On the crest of a hill was a large examination hall. Seeing the flags we asked and found that students were then gathered from three districts to be examined. Here we preached and sold a large number of books and calendars.

March 14. Crossed Hong-dseh lake. Of course we had to pay about double the ordinary price for boats. Did not mind this so much as the tedious delays occasioned by the obstinacy of the boatmen, but at 2 p.m. we were across. If any who read this should travel over this route do not cross the lake here. Go west on the south bank some 40 or 50 *li* and cross the river in ten minutes and in quiet. After leaving the lake we went west for some 35 *li* and stopped for the night at a small village called Bao-jia-dsih. On the way we passed Gong-dien, a place whose chief industry seemed to be wine making; the air was heavy with the fumes from the vats.

March 15. Up at daylight and off soon. 30 *li* brought us to Shuang-geo, a large thriving market town on the Huai river. We had planned to go west to Wu-ho Hien, but found that, owing to winding of the course, the river must be crossed three times between the two points, and the wind was unfavorable to taking the water course, so we turned north toward Si-jeo, 90 *li* away. Getting away from the rolling ground directly along the Huai river we entered a new variety of country, an even plain to the mountains, which we found about 75 miles to the north. The ascent is gradual, hardly noticeable. The ground is very level and soil of a light color. For several days we seemed to be surrounded by lakes and streams of water, the effect of mirages on every hand. I had seen the same phenomena on the plains of the United States, and recognized them at first glance, but I had great difficulty in making my co-travellers believe that it was not water. The sun was uncomfortably warm. We were then leaving the region where rice usurps the place of the staff of life and wheat resumes its sway. The bread is quite white and eatable, and "mien-tiao-dsi," or noodles, is a common dish. There are very few ponds of water—no canals—and instead of the small garden plots—as the farms of "south of the river" look to me—were quite large fields of wheat, looking very spring like. The farmers were busy preparing other

large fields for kao-liang and millet. In ploughing they use two or three animals; sometimes of one variety, sometimes a donkey a heifer and a horse harnessed together, but they turn over the ground quite well and use good harrows and rollers. Their farming seems a great deal more business like than the "pottering" ways of the south. Their roads, instead of being a foot path, are 20 to 30 feet wide, the earth thrown up with drains on either side, so that in ordinary weather the roads are excellent. In continued wet weather they get quite muddy. But I was tempted to move up and make head-quarter at Si-jeo. We could do our itinerating from there with a carriage and pair, and the horses would not cost much. The natives here use large four-wheeled carts, on which they can haul half a ton of produce. This also is pulled by three animals; often two enormous oxen with a little runt of a donkey squeezed in between. We saw also long trains of enormous wheelbarrows, 6 to 8 ft. long, a high wheel in the centre, two handles at each end, two men and beast to each barrow. These are the freight trains, travelling more than a thousand *li*. But the people have the appearance of being poorer here than farther south; clothes are of a poorer quality, and the houses in villages and hamlets nearly all have mud walls and thatched roofs. The necessities of life are cheaper, but I am not sure that on the whole the people are not more thrifty and prosperous than their southern countrymen, who make more show and spend more. They are certainly larger in body, and they have the reputation of being more straightforward. They are more rustic, and a smaller proportion can read.

We reached Si-jeo in the evening of March 16. It is a large prosperous city, with good walls, and wide, comparatively clean streets. We sold a large number of books, and preached from one end of the city to the other. When we sent the presents of books to the *yamens* there were three applications from small officials for more books, which were gladly sent and received with thanks.

A westward march of 70 *li* brought us to Ling-bih Hien, a smaller but prosperous city. This is a region very rarely visited by foreigners, and the people were disposed to be suspicious, but while standing on the street trying to talk to the people and finding it difficult to get them to listen, a well dressed middle aged man came up and exchanged with me the usual polite greetings and entered into conversation. I found he was a business man of the city, who had been in Shanghai, Chinkiang and Nanking; had met foreigners and understood considerable of our customs and ideas. After talking for a while he turned around to the large crowd of bystanders and explained to them, more clearly than I could have done, our purpose in coming among them, and assured them that if



they wished to listen to what we said or buy our books it would be to their profit. He then invited me to come to his store and drink tea, and politely took his leave. After that I received quite respectful attention in that part of the city. 110 *li* west of Ling-bih is Hsu-jeo Hien, and 180 *li* to the north-west is Beh-hsü-jeo, a Fu city. Between Ling-bih and Nan-hsu-jeo is a good road through country already described. It was on this road that we were given an unbiased description of a "foreign devil." We stopped to talk at a little town on the road (as we did at almost every town), and the people commenced discussing as to where we were from. Opinion was about evenly divided between Corea, Ningpo and Canton. It was decided that we were not foreign devils, although I had already told them I was an American, and Mr. Saw an Englishman. They were not well enough posted in geography to know what these terms meant. Finally Mr. Saw asked one man what a foreign devil was like. He answered in all earnestness. He made a ring with his thumb and forefinger in front of each eye and said, foreign devils had fiery big eyes like that; they had horns on the forehead; they wore horrible outlandish clothes and had no hair; their talking had no meaning. "Had he ever seen any?" No; he hadn't, but a friend who had been to Shanghai had seen any number of them, and they were fierce to excess.

A peculiarity of the towns along this road and that to the north was that the market towns also are protected by low walls and moats, evidently a protection against robbers, which are said to infest the locality. We saw several proclamations against these bandits. One I remember was in rhyme, exhorting the people to honesty. Even an honest beggar is bearable if he can do nothing else, but a robber loses his own head, brings disgrace on his ancestors and family and leaves a bad name to his posterity. So it ran.

On March 21st, some 30 *li* north of Nan-hsü-jeo, we entered a valley among the mountains. The road is good, and ascends gradually for 90 *li*, when we come out on a level plateau several miles wide, after which there is a gentle descent to Beh-hsü-jeo, which is surrounded by low mountains. This is the high road between Nanking and Peking, not much used in these days of steamer invasions, except for local purposes. These valleys are warm and fertile. Along the road the violets bloomed profusely, and there were some crocuses. The apricot trees were immense bouquets of blossom, and the buds on peach, pear, plum and apple trees were about to open. The willows were showing green in bark and leaf, and on the higher ground the elm, ash and oak were preparing to put forth their silken sheens. The soil of the arable land in this valley, from 3 to



15 *li* wide, was nearly hidden beneath the growing wheat, which seemed to be almost the only crop produced at this season. The mountains seem to be great masses of conglomerate; the angle of upheaval being clearly marked by the vertical ledges running from top to bottom. I gathered a few violets and picked up some stones to send to a little girl friend (not so little now as when I left home), who I know will be delighted to receive these trifles from this nether region. Along this road we saw a number of square, two and three storey tower-like buildings, now in ruins, with turretted battlements around the top. These and other landmarks spoke of the time when this country was inhabited by the retainers of feudal chieftains, and these were doubtless their strongholds. Had we time there would certainly be found here much to delight the heart of the antiquarian and historian. But we pushed on, and on Mar. 23rd reached Beh-hsü-jeo. We had crossed the line from Auhui into Kiangsu, some 70 *li* to the rear. The city is by the old bed of the Yellow River. We were told by the people that the river was turned to its present course by the Empress-Dowager, because for several reigns previous to that event the Emperor had died young, and that the same would occur again were the waters permitted to resume their ancient channel. As we approached, the city was hidden by intervening hills, and we were deceived into taking the old dyke along the river course for the city wall. This stretches for several miles across the valley, and is indeed a remarkable feat of engineering, now like most such works in China, partly ruined. Outside the south gate there is a very large and populous suburb surrounded by a mud wall. The city is the largest and most prosperous one we saw on our trip. It governs eight Hien cities and a very large territory. As soon as we could we went directly to the centre of the city, where we found a large "Drum Tower." Here we preached and sold books for several hours. Here also I received quite a surprise. A young man came up, and without any introduction said, "Where do you come from?" in very good English. I soon learned that he was a Shanghai boy in the Imperial telegraph service, and that he was in the Taotai's yamén. This led to a visit to the telegraph office the following morning and the spending of \$1.54 to tell the Nankin friends of our whereabouts. We met the young man again, Mr. Tsai Wu-ming, who told us that he had been taught by Mr. Muirhead (now justly styled Rev. Dr. Muirhead). He has been in Tsü-jeo ever since the telegraph station was opened, three years ago. His school name, he said, was Yü Ting. His assistant, who has been here for one year, was also one of Mr. Muirhead's pupils, and they spoke very affectionately of their venerable teacher. It was a real treat

to meet with something that put us in touch with home thought at this point, which we regarded as being the point farthest from Western civilization, and we thanked Mr. Muirhead for his work. These boys believe in missionaries. The Taotai's yamên also was a surprise. I don't know of any yamên except that of the Governor-General here in Nanking that can compare to it in appointments, order, repair and cleanliness. In the court were two small pavilions, and in one a Chinese band was discoursing excellent Chinese music to all who cared to listen. The present incumbent, Shen Sheo-chien (沈守謙), is a native of Kia-hing, near Shanghai, and it must be that he has been impressed with foreign ideas of order.

But we found here traces of missionary invasion from the other side. Some 13 years ago one of those pushing Shantung men, Rev. A. G. Jones, of the English Baptist Mission, spent some months here and left a native evangelist, who remained for six years and then left, because, we were told, the growing importance of the work in Shantung demanded all the force. Since then the American Presbyterian missionaries from Tsing-kiang-pu have visited this point occasionally, and communication has been opened with the American Presbyterian Mission lately established at Chi-ning-chow. There is a small body of Christians here, and we felt as if we had come out on the other side of the wilderness, and if we were exploring it was time to retrace our steps. So we started the next day to return, and on the evening of March 26th again entered Nansu-jeo. Over the gates in cages were the ghastly decaying heads of six robbers. This city is prosperous. Has wide clean streets. The yamên is quite a pretentious two-storey red brick affair, evidently quite old, and the necessary oriental accompaniment quite dirty. Good shops and inns. Sold more books here than at any other one point along the road. When we started away we had difficulty in restraining the runners sent by the magistrate to accompany us as guard. But we assured them that we did not fear, and that there was no need for such an expenditure of politeness and bowed ourselves apart.

We separated here; Mr. Saw going to Fung-yang Fu, 240 *li* to the south-east; I to Huai-yüen Hien, 180 *li* to the south, and also a little east. These two places are both on the Huai river, 90 *li* apart. No, Fung-yang is 20 *li* south of the river really, and for that reason not a great commercial point. The road to Huai-yüen Hien was through the level plain already described. The city lies at the foot of mountains visible for nearly 40 miles. As far as I could judge I would give it second rank of all the cities we saw next to Tsü-jeo Fu in point of business transacted. A peculiar point is that the magistrate's yamên is not in the city proper but in the

suburb outside the south gate. The inn-keepers were unwilling to receive me, but I said I was expecting to send a communication to the yamên, and was received temporarily. It appeared that a foreigner had visited the city some months earlier, and had barely escaped a riot. But when I sent card, passport and books to the yamên a deputy came at once and called, and was very polite. I spent the whole day on the streets preaching and selling books with no molestation. The next day I went to Fung-yang. Found two walled cities—a Fu and Hien city—within two *li* of each other; the Hien city a dead place, the Fu better, larger and more pretentious, with a Taotai, Futai and a military official. This is the native place of Hong Wu, the founder of the Ming dynasty. We were shown the temple which is reputed to stand on the site of the house where he was born. 18 *li* to the south are Ming tombs on the same plan as those at Nanking and Peking. Some contend that Hong Wu himself was buried here.

After some inquiry I found the inn where Mr. Saw was stopping. Mr. S. himself was not in, but I learned that they had arrived the previous evening about dark, and had been denied admittance to inns. Mr. Saw with a native had gone to the Taotai's yamên, and had been treated very rudely. The underling had not taken his card to the Taotai, but reported him unwell, and had been unwilling to admit Mr. S. farther than the gate house. In consequence Mr. S. and the assistant had staid there all night asking to be treated in the manner to which they were entitled before they would go away. In the morning the deputy from the Hien yamên called, and after learning the facts apologized for the rude treatment, compelled the one who should have carried the cards to the Da Ren, but did not, to apologize to Mr. Saw and invited Mr. Saw to go to the Hien yamên, where he would settle the affair properly. So in the afternoon when I got there Mr. S. was in the yamên. After resting awhile I thought I would go and meet him on his return from the Hien city. Presently he came out, followed by a large crowd, some of whom soon began to throw stones. I ran up, and we faced the crowd for a few moments; then men from the yamêns came and escorted us to the inn. We now decided to remain for a few days, so as to live down the trouble. We therefore staid two days longer, and had no more trouble. We were constantly on the streets of both cities, and were not molested. Quite a number came and called politely at the inn. On the fourth day we left. My time was out, and I knew that affairs at home were needing attention, so I pushed through and made the 325 *li* from there to Nanking in three days. The first day I had fairly level road. The second day travelled a mountain road. Instead of

going around the mountains and following the valleys as usual, this road leads right over the tops, and is a very tiresome one. It would have this advantage however, in wet weather it would not get muddy. That evening I reached Chu-jeo, whose dilapidated walls told of a former prosperity not now enjoyed. It is still, though, a large city, and governs two smaller districts. Here Rev. W. R. Hunt, of the F. C. M. S., is at present living and carrying on a good work. The next day at dark I reached home, having been out 33 days; travelled 1700 *li* (about 560 miles), visited seven Hien cities, two Jeo and two Fu cities and preached and sold books in 83 smaller towns. In all of these places but two no regular missionary work is being done. This seems like a long trip, but when we look at the map and see what a small portion of the empire we traversed we get some idea of the immense territory we have to contend with. Altogether we sold on this trip about 22,000 cash worth of books, besides what we gave away.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Symposium on Foot-binding.*

**A**BOUT July 15th the following enquiries were sent to the ladies in charge of several boarding-schools for girls. Not all have replied, but there are enough answers to show how strong the sentiment in all parts of the empire is against the custom of foot-binding.

"What are the requirements of your school as to foot-binding in admitting and retaining pupils? What do you consider the proper course to pursue in this great problem?"

Your answer is requested for a Symposium to appear in the RECORDER.

Yours truly,  
JOHN C. FERGUSON."

Our school for girls has been in operation for twenty-six years, and our rule from the beginning has been to admit *no bound* feet. Some have come in with feet bound, but we have taken off the bindings gradually and *kept them off* to the end. We have no difficulty in getting pupils, the number of applicants being generally more than we can accommodate, though we keep about fifty in the

school all the time. Neither is there any difficulty in finding husbands for our big-footed girls, although we do not control this after they leave the school. With very few exceptions our girls now all come from Christian families, and we hope through them to establish and keep up a sentiment against foot-binding in our Christian community.

My own decided opinion, sustained by that of every member of our mission, is that foot-binding should not be allowed in any of our Christian schools for girls.

I might add that it is a rule in our mission that no one in our employ as Christian helpers is allowed to bind the feet of his (or her) girls, on account of the influence of example.

Hoping that these few facts may be helpful to you in working up this difficult subject,

I remain,

Yours truly,

(Mrs.) MARY H. STUART.

Southern Presbyterian Mission, Hangchow.

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On first coming to China I had no well defined views of what was duty in regard to foot-binding. As time went on, however, the question was pressed upon my attention.

A parting of two ways had come to view—which one ought to be taken? For it was one or the other—there was no middle course.

Circumstances, not of my creating, had made clear the point that I must either bind the foot or forbid its being done.

Since I could not do the former I must do the latter. There could not be two classes under the same supervision and the same instruction, with the confident expectation of God's blessing on the mixture.

I have always been thankful that for me the policy of having no pupil enter without a promise to loosen foot-bandages was thus, by the circumstance of having an *orphanage* in connection with the school, forced upon me.

I take no credit to myself for having by myself worked out this problem. The circumstance above mentioned, with earnest appeals of wiser and more experienced friends, has defined the course which I *now* see is the *right* course.

Hence you see I have come through the successive stages of indifference, doubt and indecision, to one of a settled conviction, that it is the duty of every follower of the Cross to do the utmost possible to fight this custom in the native Church.

The method to be pursued is for each one to decide, and so :—

To your first question I have this to reply, that among the requirements of this school in admitting and retaining pupils is a promise or contract in writing from parents or guardians that those whom they place in it must have unbound feet.

Experience has shown in regard to your second question that this is the best course for *us* to pursue in solving this problem.

Yours sincerely,

MARY C. ROBINSON.

Methodist Episcopal Mission, Chinkiang.

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In reply to your note of July 15th I will say that for many years it has not been our custom to receive any girls with bound feet into our boarding-schools, unless their parents are willing to have them unbound; the only exception to this rule being the privilege granted in a *few* cases to those who were willing to pay \$2 per month for board and tuition; the principle being that no mission money should be used for the support of such girls.

By pursuing this course we have occasionally lost the opportunity to receive bright, intelligent girls, but we feel that this is more than compensated for by the firm establishment of the principle.

I would say that in connection with our American Board Churches in Foochow and vicinity the sentiment against foot-binding is very strong; hardly a Church member would think of binding his daughter's feet.

With the women the case is different; while we use our influence to have them unbind, and a good number of them have done so, yet we do not insist upon it, as in the case of the girls.

Sincerely yours,

ELLA J. NEWTON.

American Board Mission, Foochow.

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I am very thankful that when Mrs. Farnham founded this school in 1862 she made the rule that no pupil should be received who was not willing to unbind her feet and to keep them unbound. This rule has never been altered.

As God's people how dare we do less than fight this diabolical custom just as earnestly as we fight the opium-curse, child-murder and other cruel evils?

The same means that have been blessed in other reform work will be blessed in this work if we go bravely forward trusting God for wisdom and direct guidance. Mass meetings, societies, earnest

talks and rousing songs, pledges, etc., create public sentiment against a wrong and waken the dormant conscience. The men and boys sadly need to be awakened and educated as to the evils of this cruel custom.

Yours sincerely,

MARY E. COGDAL.

American Presbyterian Mission, Shanghai.

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Your note received. In regard to the requirements of McTyeire's school on the subject of foot-binding I would say first of all there are none. A girl's entrance or remaining in the school does not at all depend upon the size of her feet. The institution is in no sense a charity school, and we have made no legislation whatever on the subject. In our charity schools it is different; *we receive no girl with bound feet*. I have not yet been in China four years, and it is not improbable that my "views" may undergo a change.

To say no girl with bound feet shall enter the school is to close its doors to the very class for whom it was opened. Most of our pupils have entered with bound feet, but I am happy to say that to-day three-fourths of them are unbound, and this I do not believe has resulted from the persuasion or influence of any foreigner in charge but from the strong Christian sentiment of several (I might say *one*) Chinese girls.

I believe a proper appreciation of the origin, use and end of the human body will be more effectual in taking the bandages off than any amount of direct talking on the subject.

When you can legislate, legislate. When you cannot, instruct and pray.

I am enthusiastically in favor of big, or rather, of *natural feet*.

Yours sincerely,

HELEN S. RICHARDSON.

Methodist Episcopal (South) Mission, Shanghai.

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In the Foochow girls' school we admit no bound-footed girls. This has been a positive rule since 1888; before that time there was a strong sentiment against the custom, and most of the girls who entered the school with bound feet soon unbound.

The proper course is for Christians not to bind their children's feet and to *unbind* their own, and as our boarding-schools soon become schools for Christians only, the question is solved,



Bound feet should be looked upon as a *mark* of heathenism, and should not be tolerated in a Christian school.

Most respectfully,

JULIA BONAFIELD.

Methodist Episcopal Mission, Foochow.

I have twenty-six girls in school with large feet. "Eight have just been unbound." Twenty-nine in all; three with small feet. Two of these I hope to unbind soon.

Sincerely yours,

MARY A. SNODGRASS.

American Presbyterian Mission, Tungchow.

### *Notes and Items.*



ONE of the most important publications of general educational interest which has ever issued from the Press is the Report of the Committee of Ten on "Secondary School Studies."

This Committee was appointed by the National Educational Association of America in July, 1892, and submitted its Report at the close of the year. This Report was published in December 1893, by the United States Bureau of Education at the government printing office, Washington, and has since been published by "The American Book Company," New York, and sold by them at the nominal price of 30 cents (gold).

This Committee represented various grades of schools and different sections of the country. It contained such men as President Eliot, of Harvard University; Dr. Harris, Commissioner of Education; President Angell, of the University of Michigan; Head Master Tetlow, of the Girls' High School, Boston, and others whose names are almost as well known.

The object of the Committee was to provide for "conferences of school and college of teachers of each principal subject which enters into the programmes of secondary schools in the United States and into the requirements for admission to colleges—as, for example, of Latin, of Geometry, or of American History—each conference to consider the proper limits of its subject, the best methods of instruction, the most desirable allotment of time for the subject and the best methods of testing the pupils' attainments therein."

The Committee divided its work into nine conferences as follows: 1. Latin; 2. Greek; 3. English; 4. Other Modern Languages; 5. Mathematics; 6. Physics, Astronomy and Chemistry; 7. Natural History (Biology, including Botany, Zoology and Physiology); 8.

History, Civil Government and Political Economy ; 9. Geography (Physical Geography, Geology and Meteorology). Ten men whose scholarship and experience made them most prominent were selected for each conference, and they submitted special reports. These sub-reports were made the basis of a general report by the Committee of Ten and of a course of study covering four years. The suggestions made in these sub-reports as to the best methods of teaching various subjects are very valuable, and well repay the most careful study. The suggestions are based not only upon a survey of American schools but also after much critical investigation of the schools of England, France and Germany. With the exception of the remarks concerning the teaching of Latin and Greek all else is of interest to school teachers in China. It is safe to say that the Report contains the latest and best suggestions concerning the arrangement of courses of study and methods of teaching.

The course of study recommended by the Committee is divided into four tables according to the number of languages pursued. The classical course includes three foreign languages, one of which is modern ; the Latin Scientific two foreign languages, one of which is modern ; the Modern Languages two foreign languages, both of which are modern ; and the English course, which contains only one language, which is either ancient or modern according to the students' choice.

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In a recent account given by Dr. Peabody, of the Educational Exhibit at the World's Fair, Chicago, it is stated that "one of the charts in the German exhibit told an impressive story. An account in the nature of debits and credits kept with the kingdom of Prussia showed on one side the census of children of school age to the number of more than five million souls ; upon the other side there were accounted for so many in each department, so many excused for cause, so many sick, all save less than one thousand, whom the truant officers had not found." If China were to begin in earnest a system of education for all children how easy it would be for her with her paternal system of government to make an equally good showing.

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"In the same line of saving time in education is the necessity for reduction in time given to arithmetic and geography. These studies are generally made as uninteresting as possible, a mere dry grind, studied for their own sakes, instead of as an adjunct to other more profitable learning. Is it not a shriveling of a child's mind to make him do a few thousand 'sums' in arithmetic as mere arithme-

tic, when just the same processes of calculation could be made part of some other study? For example natural philosophy and chemistry allow opportunity for half the work necessary in arithmetic, and book-keeping will supply a good part of the text. The same is true of geography, except in its bare outlines, and this should be the adjunct of history, learned as part of history, in which case it will be remembered; as it is, history has to be left out that children may commit to memory the names of a lot of rivers and capes and capitals."—*N. Y. Independent*.

### Contributions for Presentation to Empress-Dowager.

|           |                                  | Formerly reported \$765.25      |          |
|-----------|----------------------------------|---------------------------------|----------|
| July 17th | Shanghai Christian Ladies 20     | per Mrs. McDowie ...            | 13.00    |
| 19th      | E. P. Mission, Swatow...         | Miss E. Black ...               | 18.00    |
|           | M. E. M., Chintu, Szchuen 6      | Miss Canright (Tls. 2.30) ...   | 3.04     |
| 29th      | M. E. Mission, Foochow           | G. B. Smyth ...                 | 4.85     |
|           | M. E. Mission, Hing-hwa,         |                                 |          |
|           | Fukien ... 223                   | Miss Brewster ...               | 10.00    |
|           | C. I. M., Chintu, Szchuen        | Mr. Hardman ...                 | 1.74     |
| 25th      | C. I. M., Ts'ing-cheo, Kansuh 24 | Mrs. Hunt (Tls. 5) ...          | 6.60     |
|           | Basel Mis., Chang-tshun,         |                                 |          |
|           | Hongkong ... 90                  | Mrs. Kutter ...                 | 5.00     |
| 26th      | M. E. Mission, Foochow 100       | Rev. M. C. Wilcox ...           | 3.00     |
|           | L. M. S., Tientsin ...           | Miss Kerr ...                   | 2.20     |
| 27th      | C. I. M., Ngan-hsuen,            |                                 |          |
|           | Kwei-chow ...                    | Mrs. J. Adam ...                | .50      |
|           | L. M. S., Amoy ...               | Rev. F. Joseland ...            | 1.00     |
| 28th      | C. M. S., Foochow ... 64         | Miss Bushel ...                 | 4.00     |
|           | C. I. M., Tang-cheo ...          | Miss Hanbury ...                | 9.00     |
| 31st      | C. I. M., An-ren-hsien,          |                                 |          |
|           | Kianse ... 12                    | Miss Cowley ...                 | 2.70     |
| Aug. 1st  | Mrs. D. Allen Knight ... 1       | Mrs. J. R. Hykes ...            | 9.65     |
|           | A friend, Canton ... 1           | Rev. A. A. Fulton ...           | .80      |
|           | S. P. M., Tsing-kiang-pu,        |                                 |          |
|           | Shantung ... 23                  | Mrs. H. M. Woods ...            | 2.50     |
| 4th       | C. I. M., Tai-cheo ... 140       | Rev. Jas. Stark ...             | 3.60     |
|           | C. I. M., Shai-ki-tien, Ho-      |                                 |          |
|           | nan ... 20                       | Miss Bessie Leggat (Tls. 2) ... | 2.70     |
| 6th       | P. M., Kin-hwa, Ningpo 11        | Rev. Alfred Copp ...            | 2.23     |
|           | B. M., Hin-nen, Hongkong 19      | Rev. R. Lechler ...             | 5.60     |
|           | C. I. M., Ho-k'eo & Hwang-       |                                 |          |
|           | king-ling, Kianse ...            | Mr. Hardman ...                 | 5.00     |
|           | C. I. M., An-ren, Kiangse        | Mr. Hardman ...                 | .20      |
|           | E. P. Mis., Ts-kang Fu,          |                                 |          |
|           | Swatow ... 120                   | Margt. Falconer ...             | 13.00    |
| 7th       | C. I. M., Ching-ku, Shensi 42    | Mr. Hayward ...                 | 1.50     |
|           | C. I. M., Wuei-liang, Kuei-      |                                 |          |
|           | cheo ...                         | Mr. Hayward ...                 | 1.76     |
|           | C. I. M., Shae-ki-tien, Honan    | Mr. Hayward ...                 | 2.70     |
| 9th       | C. I. M., Uin-cheng, Shansi 35   | Frieda Prytz ...                | 3.50     |
|           | C. I. M., Kih-wu ... 30          | Mr. D. Kay ...                  | 2.85     |
|           | C. I. M., Tai-yuen Fu ... 3      | I. W. Goodall ...               | .50      |
|           | C. I. M., Koh-ch'eng ... 19      | W. G. Peat ...                  | 1.00     |
|           | C. I. M., Hong-tong ... 209      | D. E. Hoste ...                 | 15.00    |
|           |                                  | Carried forward ...             | \$923.97 |

|   |     |                           |     |            |
|---|-----|---------------------------|-----|------------|
|   |     | <i>Brought forward...</i> |     | \$923.97   |
| 10th Shanghai Christian Ladies          | 22  | " Mrs. Dyer               | ... | 10.75      |
| 11th M.E. Mission, Tsun-hwa, Chili      |     | " Rev. LaCledé Barrows    | ... | 3.00       |
| 13th A.B.C.F.M., Tung-chow, Peking      | 50  | " Mrs. Sheffield          | ... | 5.00       |
| C. I. M., Kwang-yuen, Szechuen          | 23  | " Miss Culverwell         | ... | 0.85       |
| C. M. S., Ku-cheng, Fuh-kien            | 503 | " Mrs. Stuart             | ... | 17.20      |
| 16th A. Pres. M., Chi-nan Fu, Shantung  | 18  | " Mrs. Hamilton           | ... | 1.00       |
| 17th E. P. Mission, Tai-wan Fu, Formosa |     | " Mrs. Butler             | ... | 45.23      |
| A. P. Mission, Shantung                 |     | " Rev. G. Cornwell        | ... | .50        |
| 18th Free Meth. M., Ningpo              | 55  | " Mrs. Swallow            | ... | 3.30       |
| A. B. M., Hwang-hsien, Shantung         | 3   | " Mrs. Pruitt             | ... | .30        |
| 21st C. M. S., Foochow                  | 76  | " John Martin             | ... | 3.20       |
| C. I. M., Nan-kang Fu                   | 3   | " Miss Isa Reid           | ... | 1.00       |
| 22nd L. M. S., Hankow                   | 4   | " Dr. G. John             | ... | 1.10       |
| L. M. S., Shanghai                      |     | " Dr. Muirhead            | ... | 1.00       |
| A. P. E. M., Shanghai                   |     | " Archd. Thomson          | ... | 1.00       |
| 27th C. I. M., Ta-ning-hsien, Shansi    | 26  | " Miss Broomball (Fl. 1)  | ... | 1.35       |
| Sept. 3rd E. P. M., Amoy                | 45  | " G. M. Wales             | ... | 5.00       |
| A Shanghai Lady                         | 1   | " Mrs. T. Richard         | ... | 1.00       |
| Wesleyan M., Kwang-ch'i, Hankow         | 12  | " Rev. J. K. Hill         | ... | 1.70       |
| 7th P.E.M., Sin-za, Shanghai            | 10  | " Rev. Archd. Thomson     | ... | 2.45       |
| 8th C.I.M., Kin-hwa, Ningpo             | 8   | " Mrs. Dickie             | ... | 1.00       |
| C.I.M., Kin-cheo, Shansi                | 11  | " Mr. Lutley              | ... | .56        |
|   |     |                           |     | \$1,031.46 |

ERRATA:—15 dollars reported on June 11th as from *C. I. M.*, Chin-chou, *Kansuh*, ought to have been from *I. P. M.*, Chin-chou, *Manchuria*.

1 Quinsan Road, Shanghai,

Mrs. T. RICHARD,  
*Treasurer.*

## Correspondence.

### THE TEXT OF THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your readers should consider themselves greatly indebted to Mr. Gibson for his elaborate study of the Text of the New Testament.

It would seem as if there were little further to say upon the subject. A single sentence sums up his argument. "The Revised Text was not a new venture, the issue of which was dubious." It is

merely to emphasize this conclusion that I venture on adding a word.

The stigma cast upon the body of missionaries in China was that there were not five persons in that body whose technical scholarship would suggest their fitness to decide as between the *Textus Receptus* and the Revised Text. It appeared to many then and to more now as Scrivener had pointed out that there were but five great textualists, whose technical scholarship was comprehensive enough to decide the question. Ent that

is not the problem or the question which should properly come before us. The real question for us to ask and answer should have been: Have scholars generally the right to accept the admitted results of laborious and long sustained inductive studies of the Text of Scripture? Were such a question to be asked of any of the so called Inductive Sciences it would answer itself in the asking. Have men, whether scholarly or not, the right to accept, for instance, the Baconian method of investigation? Have modern scholars the right to accept the Newtonian Law of Gravitation? Have scientific scholars the right to accept the Darwinian explanation of the Origin of Species, with or without its own more recent variations? Of all or each of these it would only be true to say that the number of those qualified to give an independent judgment must necessarily be comparatively small.

Nevertheless the right of the great mass of men as well as of students to accept heartily, and with a clear understanding of the underlying principles, the results of scholarship ought never to be gainsaid.

With reference to the Text of the New Testament the same rule should apply.

The younger scholars of this generation walk very closely in the steps of their teachers or predecessors. The enthusiasm of a company of teachers extend very perceptibly to the circles of students they gather about them. The enthusiasms for careful investigation and critical testing of conclusions are of this nature. If teachers have a right, through their own widely extended and carefully made studies to pronounce upon the results of scholarship, the pupils who follow them with an eagerness akin to their own may very naturally assume

that they are not themselves without the privilege of judgment in the matter. For more than thirty years the material for critical judgment has been in the hands of the leading critics. Germany, England and America have each in turn one or more scholars, whose single opinion would fairly outweigh the accumulated opinion of their predecessors. When these several opinions converge, as Mr. Gibson has concisely shown, it would seem to be all but impossible for opposing critics to find standing ground in an appeal against such coincident judgment.

It should be taken for granted that the pupils of the most careful scholars would be unwilling to accept an inferior quality of work for that which the nearly unanimous voice of scholarship pronounces to be the best.

Happily the critical apparatus so laboriously prepared by the few who have done the chiefest work is at the immediate command of all. It is no presumption for a large number of the missionary body in China, whose classical scholarship continued through collegiate or university courses had finally concentrated upon the study of the Scripture and its Text under teachers, some of whom were thought fit to belong to the Companies of Revisers themselves, should deem themselves qualified to accept as well as to verify the results thus far attained.

The real controversy at best would extend to only 300 variations. Dr. Phillip Schaff, lately deceased, the President as well as the organizer of the Company of American Revisers, says in his admirable Introduction to the American Edition of Westcott and Hort's Text: "Only 400 of the 100,000 or 150,000 variations affect the sense. Of these not more than fifty are really important for one reason or other." In this connection it may be well to refer

to Dr. Schaff's estimate of Westcott and Hort's edition, without calling attention to its continued comparative use by the Companies of Revisers, both English and American.

Dr. Schaff ventures to introduce the edition in a paraphrase of the famous dictum in Latin, which gave the *Textus Receptus* its name and position: "Here you have a Text, the most ancient and the purest of all editions." Published upon the same day, the famous day in Biblical Criticism, as the edition of Archdeacon Palmers, May 17th, 1881, it merited the criticism of the *Saturday Review*: "It is probably the most important contribution to Biblical literature of our generation." "Few works," again says Dr. Schaff, "have ever been prepared with so much labor, care and devotion as this edition of the Greek Testament, begun in 1853 and finished in 1881." The position which demands such an estimate on the part of critical scholarship was well summed up by Tregelles: "Lachmann led the way in casting aside the so-called *Textus Receptus* and in boldly placing the New Testament wholly and entirely on the basis of actual authority." Of the authority of Tregelles as a critic Dr. Scrivener shall himself be the judge for the latter remarks: "Where Tischendorf and Tregelles differ the latter is seldom in the wrong."

The rules of Textual Criticism have been slowly induced as well as introduced since the days of Bengel and the early critics. They have been also reduced to the manageable number of twelve. It will be interesting to recall the last which, with the preceding ones, are more or less accepted by the best of modern critics.

The 12th rule reads: "The primary uncials Aleph, B. C. and A., especially Aleph and B, if sustained by ancient versions and ante-Nicene citations, outweigh all other

authorities and give us presumably the original text."

Dr. Schaff very properly says in his admirable résumé: "The application of these critical canons decides in the main against the *Textus Receptus*, so called, and in favor of the uncial Text. It arose as it were by accident before the material for the science of criticism was collected or examined." We are reminded further that the elder critics, though good scholars, could accomplish little with the scanty resources at their command.

All the recent critics from Griesbach to Scrivener, Westcott and Hort, have had the advantage of an immense critical apparatus accumulating through now three hundred years. We are to be constantly reminded, as Dr. Schaff so courageously says: "It has taken a long time for scholars to become emancipated from the tyranny of the *Textus Receptus*. But the truth will prevail over custom and habit."

The three Boards of translators or revisers of the Chinese versions may well congratulate themselves that they have been emancipated from bondage to the *Textus Receptus*, a bondage which even the translators of the Mandarin Text were subject to, however much they may have wished to escape.

It is because of this that I am sure all who have read his article will wish to thank Mr. Gibson for its lucidity and comprehensive explanations.

I am,

Yours,

HENRY D. PORTER.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

London Mission,  
Peking, Sept. 17th, 1894.

DEAR SIR: In the September issue of the RECORDER, under the heading 'The Blind teaching the Sighted,' there are several very

serious errors, which in the interest of Mr. Murray's system and truth I wish to correct.

(1). My wife has never hitherto taught the country women the Romanized type.

(2). The number of the women was eight and not twenty. They did not come from Shantung but from Tung-an Hien, a district about forty miles from Peking, and consequently their speech, though differing slightly, was not strange to their blind teacher Hannah.

(3). None of the country women could read at the end of a week. Our Bible woman, who is clever, was able at the end of that time, by giving her spare time, to read slowly, and it was she who wrote the clearly expressed letter to Mr. Murray.

The facts of the case are as follows:—

At the end of a month most of the women could read the Christian Catechism and the Gospel of Mark slowly; at the end of two months most of them with ease. (One woman had to leave at the end of two months, and she could both write well and read fluently). At the end of three months the women were examined by a few friends, both in what they had read in the class and in the Gospel of John,

which they had never seen, and with the exception of one very dull woman all could read fluently, there being no perceptible difference between what they had read in the class and what they had never seen. The exception (the dull woman) could read slowly and intelligently. All the women could write the system, and since the women have gone home Mr. Bryant, who has charge of that district, acts as letter carrier between them and my wife. Hardly a time passes but he brings letters from them. Mr. Murray has all the Gospels and several other books done into this type, and he hopes soon to have all the Bible. I hope this will reach you in time for insertion in the October number, as such glaring mistakes would soon ruin any system, however good. There is not the slightest doubt that Mr. Murray's system, if generally adopted, will prove a great boon to sight-seeing men and women in China who have not been trained in our mission schools, but those who make such apparent exaggerations, as appeared in your issue for September, are its worst enemies.

Yours sincerely,

J. M. ALLARDICE.

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## Our Book Table.

*The Missionary Question in China; or How to lessen the Recurrence of Anti-Christian and Anti-Foreign Riots.* By C. T. Gardner, Esq., C.M.G., H. B. M.'s Acting Consul-General, Seoul, Corea. Pp. 16. 20 cents. English Church Mission Press, Seoul.

Consul Gardner is one of our bold and frank men who has opinions of his own and has the courage to advocate them. Repeatedly he has been in tight places and repeatedly he has shown himself equal to the occasion. He is fair and just,

and therefore able to be firm in his policy. This gives satisfaction in the end to both his own and the Chinese governments.

For thirty years at least, if we except the brief period when Sir Harry Parkes was Minister, there has been antagonism between the British authorities and the British missionaries, during which the British authorities here winked at Chinese opposition to missions, and in some instances even abetted them in



it. It is refreshing to see a Consul like Mr. Gardner put out his views, so that there may be free discussion and a perfect understanding on the subject. Without this understanding there is no hope of satisfactory results, and at such a crisis as this it is doubly important, for if we cannot understand one another how can we expect the Chinese to understand us?

The following extracts will give the gist of his opinions:—

"To ask whether we have a right to force our opinions, as to religion, on a people that does not want them is futile.

"To discuss whether the protection of our creed in a foreign country is in accordance with the latest development of International Law, may be an interesting subject for a debating society, but is quite beside the point in practical politics.

"These two questions have been answered by immutable facts. Centuries of proselytizing, millions subscribed for missionary purposes, Treaties made between Christian and non-Christian States all attest that public opinion in Christendom has decided that missionary enterprise in non-Christian countries is to be fostered and protected.

"Prince Kung is reported to have asked, over 30 years ago, the British Minister to take away his missionaries from China. It was impossible to concede the demand then, when the British missionaries could be counted in tens and their converts in hundreds; it is still more impossible now when British missionaries are countable in hundreds and their converts in myriads. At the present moment there are in China probably as many as two thousand European and American missionaries and over a million native Christians.

"The governments of civilized countries would find greater difficulty in recalling their missionary subjects from non-Christian lands than in recalling their merchant

and artisan subjects from Christian lands.

"The attempt to minimize the political danger by insisting on British missionaries residing at the Treaty Ports in China, within reach of our gun-boats, has been made unsuccessfully. Minister after Minister of Foreign Affairs in Great Britain, our Representatives at Peking, our Consuls at the ports have done their utmost to discourage our countrymen and countrywomen settling in the interior in vain; the spirit of enthusiasm and the longing for the crown of martyrdom have burst through all bands of red tape and carried the male and female missionary to the remotest parts of the empire. Our Statesmen, Diplomats and Consuls cannot shirk the difficult task of protecting them in those remote parts, cannot avoid claiming reparation when British missionaries are outraged in places where British officials would, if they could, have prevented the missionaries residing.

"The first fact we have to face is—*We cannot, even if we so desired, put a stop to, or even curtail, missionary enterprise in China.*

"The second fact we have to face is—*The vast majority of the Chinese governing classes and people dislike missionary enterprise, and are only deterred from open acts of hostility by two factors—supineness and fear.*

"We may foresee that the Chinese officials will in the future, as in the past, oppose missionary work secretly by every means that will not entail too much personal exertion or too disagreeable personal consequences. And that the people will in the future, as in the past, be liable to fits of fury against the missionaries and the native Christians, which will have more or less fatal results.

"The remedial steps obviously deducible from the above, namely, to render it difficult for the officials to indulge in their hostility secretly, and to make the conse-

quences of overt acts of hostility very disagreeable to them personally, have always been taken by British officials in China, when outrages on British missionaries have been traced to, or have not been discouraged by, the Chinese officials.

"It would be a mistake to suppose that the action of the British officials has been without effect. Outrages on missionaries and native Christians have, by no means, increased in proportion to the increase in the number of missionaries, of native converts and of the points of friction, but something more is needed. How far can we go to the root of the matter and remove or mitigate the dislike of the non-Christian Chinese?

"The causes of this dislike are manifold—patriotism, religious superstition and ignorance, social customs, pecuniary interests. In some respects the dislike is not only natural; it is justifiable. No action by governments or missionaries can remove all the causes of dislike of the non-Christian Chinese towards missionaries and Christians, but there are feasible means of reducing the virulence of this enmity. How can Christian missions be conducted so as least to shock the patriotism, outrage the religious feelings, run counter to the social customs, adversely affect the pecuniary interests of the non-Christian Chinese and so as most to allay the superstitions and remove the ignorance of the masses with regard to the missionaries?

"These considerations were evident in 1886, and an attempt was then made to replace the protection in China of Catholicism by the protection of a Papal Legate. But the moment was ill chosen. The French war in China had ended in a manner with which Frenchmen were not quite satisfied; the French people were in a state of excitement, and any measure which would have seemed to injure the prestige of France would have

created exasperation. The giving up, at that moment, of the protection of Catholicism in China would have done more harm in France than good in China. The Holy See decided wisely, and gave the Bishops in China the, to them unwelcome order—"nihil innovetur." But now five years have elapsed the question might be re-opened. Every concession should be made to French sentiment, and when placing Christianity in China under the joint protection of the Christian powers France should be given the position that her dignity requires, and that her magnificent services to Christendom in the East and the sacrifices she has recently made render befitting. This might be done by making the French Minister in China the *ex-officio* mandatory at Peking of the Christian powers in cases where matters affecting Christianity have to be represented to the Peking government, and her Consuls *ex-officio* chairmen of meetings of the consular body when convened for making representations connected with religion to the Chinese provincial authorities.

"A layman's view that as these subscriptions [to social amusements, theatricals, etc.] are compulsory the subscriber is not responsible for the use to which the money is put, does not commend itself to the missionary or to the convert; the refusal to subscribe to the rates, by native Christians, caused so many riots that in 1883 an arrangement was come to between the French Minister and the Tsung-li Yamén, whereby Chinese Catholics have only to pay 40 per cent of the local rates. The idea being that he voluntarily subscribes to the Christian Church the 60 per cent of rates saved.

"I have, in conversation with missionaries of all denominations and of all nationalities, endeavoured to point out that if the native

convert be relieved from subscribing to objects in which idolatry forms a part he ought, in equity, to give some *quid pro quo* in greater personal labour on the dykes and other communal work, or in larger subscriptions to objects not tainted with idolatry. I believe I have spoken in this sense to over a hundred missionaries during the last seven years. I have only found two to agree with me! The rest maintain that the Christian's voluntary subscription to the Christian Church (from which the non-Christian Chinese derive no benefit) is a sufficient offset to his non-subscription to objects tainted with idolatry to which the subscription of non-Christian Chinese is practically compulsory (from which non-subscription the non-Christian Chinese suffer a pecuniary loss). Fortunately in the vast majority of cases of dispute the missionary's ideas are not carried out. There is in every Chinese village certain respectable people who act as peace-makers—"reason talkers" as they are called—who effect a compromise between the Christians and non-Christians, and it is only when the obstinacy or greed of one of the parties prevents the compromise being carried out that trouble ensues. I think if the decisions of the "reason talkers" were enforced by the authorities much trouble that now arises would be avoided.

"Another cause of dislike is jealousy. The Christian education of the children of converts undoubtedly produces greater intelligence and a higher moral tone than the Chinese non-Christian education; the consequence is that Christian Chinese are now obtaining a success in life far greater than the non-Christians of the same class. There is hardly a high official in the empire who has not one or two Christians in his employ as confidential servants. These Christians are equally suc-

cessful in obtaining clerical and other employ in government and commercial offices, such as the Imperial Maritime Customs, Mining and Public Works, the China Merchants' Steam Navigation Co., etc. This cause of dislike can only be diminished by improving the education of non-Christian Chinese. The attempt to do this has been made by many patriotic Chinese, among whom I would mention with due honour His Excellency Lui Lin, late Viceroy of Kwangtung and Kwang-si, who found leisure amid his ceaseless official work, not only to study the system of education advocated by Herr Hubrig, a German missionary, and to found many schools in Kwangtung, but also himself to write in easy rhyme a primer of moral instruction, admirably suited to little children. I would also mention, with honour, His Excellency Chang Chih-tung, Viceroy of Hupei and Hunan, whose mind is full of patriotic schemes to benefit his country, who is now vigorously endeavouring to introduce technical education and improve the moral education in this and the adjoining province.

"In conclusion of this paper I recapitulate what, in my opinion, are the measures that should and can be taken to lessen the recurrence of anti-Christian and anti-foreign riots, and to decrease the danger caused by missionary enterprise to our commercial and friendly relations with China.

1. The substitution of the Protection of Christianity in China by the joint Christian powers for the protection of Catholicism by France.

2. The use in new fields of Christian enterprise of native buildings as Churches and mission premises.

3. The formation of some system of arbitration to decide what, if any, equivalent the Christian Chi-

nese should give in lieu of the subscriptions to purposes tainted with idolatry.

4. The formation of a system of inspection by the Chinese authorities of all orphanages, schools and hospitals where Chinese subjects are reared, educated and medically healed.

5. The establishment of Christian colonies, with due publicity, in the scantily populated portions of the Chinese empire."

In this pamphlet the author appears in two capacities: first as the apologist (?) of the British government, which cannot be very pleasant to him, and then as giving his own private opinion. He makes the frank avowal of what the British government has been charged with, viz., that "Minister after Minister of Foreign Affairs in Great Britain, our Representatives at Peking, our Consuls at the ports have done their utmost to discourage our countrymen and countrywomen settling in the interior." (See RECORDER more than ten years ago.) He uses the favourite word of the East India Company that the object of the missionaries is to "proselytize." It is unfortunate to use this obsolete weapon with its present meaning, for certainly not one of the leading missionaries in China would remain here if that was his object. It is an old cruel calumny, though not meant to be such by Mr. Gardner, and if the British government has no better justification of its policy than this it is hard pushed indeed. Formerly the fear that mission troubles would endanger trade was given as a reason for discouragement of missions, but Mr. Gardner does not repeat this, as he knows, I suppose, that there is no evidence to justify that fear. Enlightenment and commerce cannot but be helpful to one another as all good things are.

As to remedies No. 2, 3, 4, 5 they are the old policy of the British

government restated and enlarged. They take for granted that the fault generally is on the side of the missionary. Admitting that they have not been faultless and been sometimes responsible for their own troubles what of the many riots where all these suggested remedies have been carefully observed by the missions? The British government is dumb about such cases, and suggests no remedy!

The United States government has practically followed the same policy.

Now we come to Mr. Gardner's private views, which are much more just than those of his government. He says: "Public opinion in Christendom has decided that missionary enterprise in non-Christian countries is to be fostered and protected. We cannot, even if we so desired, put a stop to, or curtail missionary enterprise in China." To this *non-possumus* the Viceroy Chang Chih-tung (who only partially understands the subject) practically replied: "The vast majority of the Chinese governing classes and people dislike missionary enterprise, and we cannot protect the Christian missionaries."

On the face of the two statements there is an appearance of similarity, while in reality they are diametrically opposed. The real ground of missions is clearly defined in the British treaty. "That the Christian religion inculcates the practice of virtue and teaches man to do as he would be done by." It is because it is good, and that it elevates all who follow it, that no nation in the West dares oppose it. It would be wicked to do so, and it would be signing its own death warrant at the same time. It is equally true of China. The government exists to protect the good.

But when Chang Chih-tung says that he cannot stop the people from attacking the missionaries it is a

pity that he does not know that this is chiefly because the government and mandarins of China have systematically calumniated the missionaries in their public documents. This is a very different thing, and the remedy must be applied to where the disease is. Here Mr. Gardner has instinctively got into safe and sound ground. As no nation will tolerate the habitual annoyance of its loyal subjects so the law of nations will not tolerate any nation calumniating any of their good institutions. If it does so it will not destroy that institution, but will imperil its own existence as a nation.

The present attitude of the British government misleads the Chinese government, and so deprives China of much of the immense service which missionaries have rendered to India and Japan. If the British government were to adopt Mr. Gardner's remedy then it would be more honourable to the British government, more just to missionaries and more beneficial to China. His remedy is the following :—

*"Render it difficult for the officials to indulge in their hostility secretly, and make the consequences of overt acts of hostility very disagreeable to them personally."* I would only add that the true reason for this course should be always given, because the real object of missionaries is to help China in every possible way, so as not to be behind other nations, and because the mandarins have cruelly calumniated the missionaries. I am sure that the mandarins themselves would then approve of such a course.

As to remedy No. 1 it is enough now perhaps to say that if the 200 million Romanists cannot find even Catholic France representing her satisfactorily it may be that the 150 million Protestants, like Romanists, will find the united action of all Christian powers still less satisfactory. In that case the solution will be in two Legates—one Roman and one Protestant—as neither branch seems to get fair representation in Peking now for many years.

TIMOTHY RICHARD.

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## Editorial Comment.

As we go to press additional details are continually coming to hand of the naval and land battles mentioned in the Diary of Events. We do not think it necessary to dwell on these, as our readers will have many opportunities of getting news, and doubtless ere this recognise that time and patience will explain what is exaggerated or inaccurate in partial accounts. As we look at the portentous horizon we would ask all our fellow-workers to be much in prayer for the rulers and subjects of China, Japan and Corea. It must be humiliating for China to find a stubborn confident

foe in a nation she has hitherto despised, but whilst it is impossible to form an idea as to what the social, moral and political results will be, may we not hope that this time of trouble will usher in a brighter day for China, that ultimate peace in this land may mean good will toward all men (missionaries included) and much glory to God as a result of their labors in His name.

\* \* \*

How much, too, we ought to prayerfully remember at the throne of grace our fellow-workers and their work in Corea. So far as

we have learned all are quietly pursuing their labors, notwithstanding the war, and in this there is great cause for thankfulness. One important lesson which this war—as well as the French war before it—will serve to teach the Chinese will be the distinctions between nationalities. The term “wai-kwoh,” or “outside nations,” may do very well in general, but they will learn that there are nations and nations, and the distinctions between English and American and French and German, etc., will soon come to prevail more and more. We do not desire war, but now that war has come we do desire that China may get the good that comes from this crucial process and may emerge from her misty mystical condition into the open field of truth and true greatness.

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DURING the past month there have been a specially large number of missionary brethren and sisters in Shanghai. The great majority came for the annual mission meetings of the two American Presbyterian bodies at work in Central China, and we were rejoiced to hear of the favorable nature of the reports presented. With a deep sense of shortcomings, grateful homage to the Lord of the vineyard, with much prayer and confident hope, plans were made for another year's work for the Master. We linger with many pleasing thoughts over this aspect of our Lord Jesus Christ—our Master, whose we are, and whom we serve. What a privilege to serve Him who called us “not servants but friends.” We trust that our Methodist and other brethren, who are in the midst of their annual meetings, will also have much blessing and realise a special nearness to our Master.

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MANY helpful meetings, in which missionary topics have a prominent part, have recently been held in

the home lands. We have before us the circular of the fifth annual session of the Lake Geneva (Wisconsin) Students' Conference, held under the direction of the College Department of the International Committee of Young Men's Christian Associations. The well-understood purpose of this gathering is to deepen the spiritual life of college young men, to train them for leadership in organized Christian work among students and to open up the possibilities of Christian service which await them after graduation, and we are pleased to see that one of the most successful and helpful features of the Conference during the last two years has been the Missionary Institute for volunteers and members of missionary committees. One of the main movers this year is Mr. D. W. Lyon, eldest son of the Rev. D. N. Lyon, Soochow.

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ONE of the most remarkable meetings of the year, however, must have been the Christian Endeavor Convention in Cleveland, Ohio. The *Independent* tells us how “on July 11th and 12th the delegates kept coming in from all quarters, and at the time when the convention proper was opened it was estimated that not less than 20,000 strangers were in the city. The only meeting announced was that in the great Söngersfest Hall, which holds 10,000 people. By nine o'clock every seat was taken, and still the great crowd kept pouring in. Then the tent, two blocks away, holding 12,000, was opened. In half an hour this was filled to its limits; then the Epworth Memorial Church, the largest and most imposing church edifice in the city, was thrown open, and in ten minutes was filled to the door. Next came the New York head-quarters, the Woodland Avenue Presbyterian Church, and 2000 men and women crowded into that, so the first proceedings



were listened to by nearly 30,000 people. The hall where the official meeting was held was decorated most effectively; the red, white and blue mingling with the yellow and white, while the crowning decoration in letters of gold set forth the motto of the Christian Endeavorers. There was a chorus of 1000 singers and an orchestra of 300. The city, too, showed its interest by decorating nearly every store and public building and many private dwellings."

\* \* \*

FROM Cleveland papers to hand we were pleased to see the prominent position given to the reports of the convention. In five consecutive numbers we find nearly 200 columns of reports of meetings and "chit chat" regarding side phases of the convention, with about 200 engravings of leading speakers and buildings in which the various meetings were held. We gather something of the important position the Christian Endeavour movement is taking at home from this voluntary tribute of a wide-awake press. Of course we are aware of the fact that self-interest had something to do with the full reports, as such papers must have had enormous sales. The energetic insistence in the reported speeches of the claims of mission work is a matter for great thankfulness. The question, however, may be asked with some heart searching: "Is the general response so readily evoked a keeping in line with a popular movement, or the result of a burning desire for the salvation of souls and a sense of solemn responsibility?"

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HAVE missionaries a right to live in the interior of China, buy land, build houses and chapels and carry on missionary work generally? With a view to settling this much mooted question some thirty or more American missionaries, gather-

ed in Shanghai during the past summer, agreed to petition the United States government, asking that their true position, according to treaty, be definitely defined, to the end that there should be no more subterfuges for obstructive officials, and that the missionaries should cease to be placed in a false light, not only among the Chinese but before those of their own nationality. A paper was drawn up and adopted, setting forth the difficulties under which missionaries labor, the unsatisfactoriness of the present condition of affairs as relates to the purchase or even rental of property in any place where the officials or literati choose to oppose, and the vile and pernicious literature which is being so widely circulated, defaming the missionaries in unmentionable language; and lastly, the governmental instructions, secretly promulgated, urging that every obstruction, short of positive violence, should be placed in the way of the missionaries. These and much more were set forth in the very able paper which was prepared, and this paper is to be circulated among the American missionaries throughout China, and then, after being signed, sent to the President and Senate of the United States. The object was not to ask for *new* rights, but that rights which now manifestly exist should be more clearly defined. It was not to seek governmental aid, but that the Chinese government should be deterred from doing that which is contrary to treaty and whose constant tendency is to stir up riot and cause ill-will between the two nations. If the United States government can be persuaded to take action in this matter we are persuaded that it will be a great help to the cause of missions, not only as represented by American missionaries but to those of all nationalities. Nor in this do we forget that all our help must come from God. But we are all here in one



sense as citizens, and we wish to be considered as law-abiding. We do not wish to unnecessarily stir up

strife, but do everything we can to avoid it. Let all then pray heartily for the success of the Petition.

## Missionary News.

—Rev. J. Macintyre writes:—My wife and I are here in Moukden with our two little girls, as I have a course of lectures to deliver to the students. It may interest friends of the cause to hear that we are apparently living in peaceful times and are having the good will of the authorities. The officials have indeed given us "face" in every way in their power. In all my time in China I have not seen a clearer token of their desire to stand well with us than that just given in recalling from the seat of war "I" ta-jên and some of his underlings for punishment.

—Rev. D. McGillivray, writing from Chang-tê Fu, Aug. 10th, 1894, says:—The Canadian Presbyterians in North Honan, not satisfied with a station in one of the eastern districts of Chang-tê Fu (彰德府), viz., Ch'u-wang (楚旺), have recently acquired a 50 years' lease of a large property within half a *li* of the North Gate of the *Fu* itself. No opposition from any quarter whatever was offered, though it is now four months since the lease was signed, and they are now in possession. This is no doubt due to these brethren seizing the opportune moment when the *Hsien* and *Fu* magistrates had both issued proclamations in the city exceedingly favorable to the preaching of Christianity. The Divine leading was most apparent, because the proclamations were not only unexpected but even unasked by the mission.

Mr. O'Connor, H. B. M.'s Minister, Peking, had got wind of some placards in Honan about the time the Sung-pu refugees were in Peking, and with praiseworthy energy put the machinery in motion with the above gratifying result. Chang-tê Fu is believed to be the first *Fu* city in the province captured for the "Religion of Jesus." "I have set before thee an open door, and no man can shut it."

—Mr. S. Frank Whitehouse, writing from Chinkiang, 22nd Sept., 1894, says:—Your readers will rejoice with us in the goodness of God as recently shown at the distribution to the students at the Nanking Triennial Examination. There are one or two points that seem to me to call for special praise.

The first feature of this whole thing, for which we are most grateful, is its *unity*. 4100 New Testaments, over 40,600 portions and more than 15,000 tracts formed the grant of the three Bible Societies at work in China, with a private grant from a second tract society. A committee of missionaries worked together with the representatives of two of the Bible Societies and natives from all churches combined. These 60,000 publications were put up in over 10,000 packages, each packet having on the outside a red band with printed congratulations.

The second feature for which we are very thankful was that God ever made it *possible* at all. The war-feuds between soldiers and

students and between different battalions of soldiers—the absence of many foreigners giving rise to rumours of our having run away—official opposition and other matters all combined to make this a very exceptionally hard time. By what seems to us simply a miracle God at the very last inclined the hearts of the officials to not only promise countenance but really to help us, putting us right up at the great doors and providing table and bench.

A third feature which greatly cheered us, and which speaks well for the future of Chinese Christianity, was the noble help rendered by the *native brethren*. Helpers came

forward in greater number than we could use, from school boys of 14 up to a venerable white-haired brother of 65, and they stood by us right through the night and all the following day, often repulsed and sometimes beaten by the soldiers, but never giving in. God bless these dear volunteers and the work they and we did.

So now some ten thousand packages full of Scripture and Christian truth are on their way to many parts of several provinces and in the hands of the educational *élite*. What may we not hope from this wide and wise seed-sowing? Praise with us, pray with us.

## Diary of Events in the Far East.

September, 1894.

1st.—A meeting of missionaries of all denominations, who are United States citizens, or who belong to missionary societies of the United States, held at Union Church, Shanghai, to take action with regard to petitioning the United States government to define more clearly the right of missionaries to reside in the interior, and to secure full protection from the Chinese government for all missionaries.

—Telegraphic information from Hong-kong that four hundred flower-boats were burnt, and five hundred lives and three hundred thousand dollars lost in a fire at Canton on Friday morning.

—The Chinese at Ningpo are so afraid that the Japanese will pay a hostile visit to their city that in addition to the forts and torpedoes they are still further strengthening the entrance to the river, by driving down piles in clusters of five where there is a depth of 13 feet at low water. Between the piles there is sufficient room for junks to pass through, but these spaces can be closed at short notice, two old lorchas loaded with stones being in readiness to be

sunk in the apertures should the Japanese appear.

3rd.—Beginning of the winter session of St. John's College, Jessfield. The new building is now completed and ready for occupation. About one hundred students have been admitted.

6th.—Final meeting of American missionaries in Union Church to accept the revised petition to the United States government, asking for an additional clause being added to the Treaty with China to define the right of the missionaries to reside in the interior. A committee of five resident missionaries was elected to get the petition put through, namely Revs. G. F. Fitch, E. H. Thomson, W. P. Bentley, E. F. Tatum and Y. J. Allen, D.D.

10th.—A London telegram referring to Russian trade in Central Asia says: "The Russian Custom Houses in Central Asia are to be opened on Thursday, the 13th inst."; also with reference to the Trans-Siberian railway that "the Omsk-Ural Railway has been opened for general traffic. The work on the central section of the Siberian railway is progressing rapidly."

16th.—The telegrams reporting the battle at Ping-yang are very contradictory, but a despatch from Kobe, 18th September, seems reliable:—

"Huang-ju fell on the 10th instant. Ping-yang was invested at dawn on the 15th, and fell after several hours' fighting on the 16th. The city was occupied on the 17th. The Chinese troops were totally defeated.

The western column under General Oshima from Chung-hoa, and the eastern column under Major-General Tachimi from San-t'eng, converged on Ping-yang on the 15th. General Nodzu wiring from Chung-hoa on the 16th confirms the report of a complete victory. The column from Yuen-san under Colonel Sato left Yang-t'ek on the 5th with orders to make its stand at Shun-an on the 15th.

The estimated loss to the Chinese is 6,600. Large quantities of arms and cereals fell into the hands of the Japanese. Isolated bands of Chinese escaped northward."

17th.—The following despatch from Kobe, 20th September, gives particulars of the naval engagement near the Yu-loo River:—

"A great battle has taken place, in which the Japanese fleet is reported as victorious, off Hai-yuen-tao, Thornton

Haven, on the 17th of September. The fleets sighted each other at 11.45 a.m. The Chinese commenced the action at a quarter past twelve. The Chinese fleet comprised the *Chenyuen*, *Tingyuen*, *Chingyuen*, *Chihyuen*, *Laiyuen*, *Kingyuen*, *Weiyuen*, *Yangwei*, *Chaoyung*, *Kuangchia*, *Kuanghai*, *Pingyuen*, and six torpedo vessels, against eleven Japanese. The *Chihyuen* and another were sunk. The *Chaoyung* and *Yangwei* were run ashore. Three Japanese were destroyed. The *Saikio Maru* and *Hiyei Kan* had a very narrow escape. The *Matsushima* was seriously damaged and put back for repairs. Fire broke out on board the *Hiyei Kan*, and she had to be withdrawn. The fire was extinguished by means of her own pumps; several lives being lost. Very little satisfaction is to be obtained from the official despatches, which are palpably incomplete."

According to a Japanese official despatch the Chinese fleet at the battle which took place at the mouth of the Yu-loo River consisted of eleven men-of-war and six torpedo-boats, of which four men-of-war were sunk and one burned. The Japanese deny having lost any ships, but they admit that their loss was heavy, and claim the victory.

## Missionary Journal.

### BIRTHS.

At 13 Quinsan Road, Shanghai, on the 11th Sept., 1894, the wife of the Rev. GEO. R. LOEHR, Southern Meth. Mission, of a daughter.

At the West City, Peking, on Sept. 16th, the wife of the Rev. J. M. ALLARDYCE, M.A., of a daughter.

### MARRIAGES.

At Tientsin, on the 6th Sept., the Rev. D. E. HOSTE, to Miss A. G. BROOM-HALL, both of the C. I. M.

At Hankow, on the 7th Sept., Mr. V. RENTUS, to Miss C. PARSON, both of the C. I. M.

At Shanghai, on the 26th Sept., Mr. W. P. KNIGHT, to Miss M. FAIRBANK, both of the C. I. M.

### DEATHS.

At Ngan-hsien, Kwei-chow, on the 17th August, Mrs. JAMES ADAMS, of the C. I. M.

At the London Mission, Hankow, on Sunday, 19th August, CHARLES MERWYN, infant son of the Rev. C. G. Sparham.

At Shih-tao, S. E. Promontory, on the 23rd August, of fever, HAROLD THOMAS NAZER, the dearly beloved eldest son of J. W. and J. C. Wilson, aged 2 years and 8 months.

At Kobe, Japan, on the 31st Aug., JANE, the beloved wife of the Rev. J. E. Cardwell, aged 57 years.

At Chefoo, on the 31st August, Mr. THOMAS EYRES, of the C. I. M.

At Double Island, Swatow, on the 12th Sept., the Rev. W. H. BRADT, of the American Baptist Mission.

At Huchow, Chekiang Province, on the 18th Sept., STEPHEN EDWIN, the son of Rev. and Mrs. E. N. Fletcher, of the American Baptist Missionary Union.

At Hankow, on the 22nd Sept., Mr. P. E. HOLMAN, of the C. I. M.

#### ARRIVALS.

At Shanghai, September 16th, 1894, per *Empress of Japan*, Rev. JOHN MA-TEER and wife, of the A. B. C. F. M., returning to Peking; Mrs. L. J. WHITING and family, of the Am. Pres. M., returning to Peking; Rev. W. F. WALKER, D.D., wife and family, of the Meth. Ep. Mission, returning to Tientsin; Rev. J. A. INGLE and wife, of the Am. Prot. Ep. Mission, returning to Hankow; Rev. J. W. LOWRIE, Mrs. A. P. LOWRIE, Rev. J. A. MILLER and wife, of the Am. Pres. Mission, all returning to Pao-ting-fu; Rev. W. M. HAYES and family, of the Am. Pres. Mission, returning to Tungchow; Mr. DODD, M.D., wife and child and Miss L. N. DURYEE, of the Dutch Reformed Mission, for Amoy; W. L. HALE, M.D., wife and family, of the A. B. C. F. M., for Shansi; F. A.

WAPLES, M.D., wife and child, of the A. B. C. F. M., for Kalgan; Miss S. F. HINMAN, of the A. B. C. F. M., for Peking; Miss CRUMMER and Miss WARD, of the Am. Prot. Ep., the latter for Wuchang; Rev. E. B. KENNEDY, of the Am. Pres. Mission, for Ningpo; also Rev. J. P. and Mrs. IRWIN, of the same Mission, for Tungchow; A. L. GREIG, of the National Bible Society of Scotland, for Tientsin.

#### DEPARTURES.

Sept. 8th, per *Empress of India*, Miss E. E. MITCHELL, of the Meth. Ep. Mission, Nanking, for Chicago; Mrs. J. WALLEY, of the Meth. Episcopal Mission, Wuhu, for Liverpool, Eng.; Revs. R. A. HADEN and W. B. WHITE, of the South Pres. Mission, for California.

FROM Shanghai, on Sept. 13th, Misses M. FORTH and A. MICHELSON, of the C. I. M., for England.

#### VISITORS.

Bishop GALLOWAY, of the Meth. Ep. South; Rev. S. BARING-GOULD, C. M. S. Foreign Secretary, visiting Japan and China; Pastor OTTO STOCKMAYER and wife, of Hauptville, Switzerland, and Mrs. M. BAXTER and Miss C. C. MURRAY, of Bethshan, London, were guests at the C. I. M. The last two visited Hankow, Chinkiang and Yangchow. They left for Hongkong and Ceylon on their way home.



